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# THE NECESSITY OF INTRODUCING DIVINITY INTO THE REGULAR COURSE OF ACADEMICAL STUDIES CONSIDERED:

AND OTHER REGULATIONS SUGGESTED FOR THE IMPROVEMENT OF THE PRESENT MODE OF EDUCATION AT THE UNIVERSITY OF CAMBRIDGE.

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Επει ηγε Ιερωσυνη και εγκαλεσει δικαιως ημιν, ουκ ορθως αυλην μελαχειριζουσιν· ου γαρ αυλη των ειρημενων ημιν αιλια κακων· αλλ' ημεις αυλη, τοσουλοις, τογε εις ημας ηκον, καλεερυπαναμεν μολυσμοις, ανθρωποις τοις τυχουσιν εγχειριζοντες αυτην. Οι δε ουλε τας ταυλων προλεγον καλαμαθουλες ψυχας, ουλε εις τον του πραγματος ογκον αποβλεψαντες, δεχουλαι μεν προθυμως το διδομενον· ηνικα δ'αν εις το πραλτειν ελθωσιν, υπο της απειριας σκοτουμενοι, μυριων εμπιπλωσι κακων, ους επισευθησαν λαους.

Chryſoſtom de Sacerdotio.

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# PREFACE.

THE ineſtimable value of a rational ſyſtem of education in forming the mind to virtue and utility, in obviating the vicious propenſities of human nature, as alſo in correcting national imperfections, has been ſo repeatedly inſiſted upon, and ſo generally allowed, that it is unneceſſary at preſent to expatiate upon it. Amidſt the various advantages, which we enjoy under our excellent conſtitution, nothing ſeems to be ſo much wanted, in order to inſure to us every bleſſing of a well regulated community, as that the children of every claſs of citizens, under the careful ſuperintendency of their parents, friends, and relatives, ſhould be trained up in early habits of induſtry, ſobriety, and regularity of conduct; their ſeveral propenſities cautiouſly directed into the channels of virtue; and their minds deeply impreſſed with the importance of religious truth; before they are expoſed to thoſe various allurements from the paths of duty, with which they will be neceſſarily ſurrounded, as their intercourſe with the world is rendered more extenſive. But from the too general neglect of this, notwithſtanding ſome oſtenſible tokens of a great nation, the internal peace and order of ſociety are diſturbed by the prevailing licentiouſneſs and profligacy of manners, our property and lives are rendered inſecure, the labour of a multitude of individuals is loſt to the public, or rather exerted to the prejudice of the community, and we are burdened with heavy expences. It is ſurely much more ſatisfactory as an employment, much more deſirable in its conſequences, and at the ſame time much more

eaſy in its execution, to prevent vicious habits, than after they are formed to correct them; far more conſiſtent with the ſpirit of Chriſtian benevolence, and the maxims of ſound policy, than to be driven to the painful neceſſity of puniſhing the unhappy culprit, whoſe offence is to be attributed rather to the defect of his education, than to any inward depravity of heart.

That the ardour of enthuſiaſm does not induce me to expreſs a deſire of regulations, which it is not in the power of human policy to effect, or to attribute conſequences to them, that are incompatible with the infirmities of our nature, may be inferred, I am perſuaded, from incontrovertible experience. There are certain well known nations, where the greateſt attention is univerſally paid to the education of every order of citizens, and which in conſequence thereof are eminently diſtinguiſhed for the decency, ſobriety, and induſtry, of their inhabitants; the peace of ſociety is diſturbed by few notorious offences againſt juſtice, their jails are almoſt empty, and an execution is a rare thing. The countries I more particularly allude to are Holland, Scotland, and Switzerland. Should it be remarked, that a leſs opulent, and leſs populous, country is reduced with greater eaſe to a ſtate of order and regularity; I truſt, Holland cannot be regarded as either a poor, or thinly inhabited, country. Yet in all the ſeven provinces, there are ſeldom more executions in a year, than from four to ſix *. "The principal "cauſe, that debtors, as well as capital offenders, are few," in Holland, is in the opinion of the illuſtrious Howard "the great care, that is taken to train up the children of the "poor, and indeed of all others, to induſtry." There were no felons in the priſons of ſeveral cantons of Switzerland at the time they were viſited by Howard. "The principal "reaſon of it," he obſerves, "is the great care that is taken "to give children, even the pooreſt, a moral and religious

* Vide Howard's State of Priſons, page 45.

"education."

"education.*" "In Scotland alſo there are but few "priſoners," which, it ſeems, is in a great meaſure to be attributed "to the general ſobriety of manners produced by "the care, which parents and miniſters take to inſtruct the "riſing generation †." "It is provided by ſtatute in the "ſixth ſeſſion of king William's firſt parliament, 'that 'there be a ſchool ſettled and eſtabliſhed, and a ſchool-'maſter appointed in every pariſh' in Scotland, and the "preſbytery has the ſuperintendency of the execution of "this act, which has been carefully attended to. In the "ſouthern parts of Scotland it is very rare, that you meet "with any perſon, that cannot both read and write. It "is ſcandalous not to be poſſeſſed of a bible, which is "always read in the parochial ſchools ‡." In all Scotland the number of perſons convicted of capital crimes one year with another hardly exceeds five, and there are about three or four executions §. Whereas in Middleſex only the number of executions in a year appears to be about forty ‖. In Amſterdam during eight years preceding 1783, there had been only five executions. The average number of priſoners at a time in England ſeems to be above 4400, as far as may be collected from the following table **, which exhibits the number of perſons confined in the ſeveral priſons of England in the courſe of two different years in which they were viſited by Howard.

| | In 1779. | In 1782. |
|---|---|---|
| "Men debtors | 1959 | 2058 |
| Women debtors | 119 | 139 |
| Felons, &c. | 789 | 991 |
| Petty offenders | 917 | 1017 |
| Priſoners in the hulks | 526 | 204 |
| Suppoſed omitted | 60 | 30 |
| Total number of priſoners | 4370 | 4439" |

* Howard's State of Priſons, p. 124. † Ditto p. 196.
‡ Ditto, p. 196, Note. § Ditto, Table XI. p. 485.
‖ Ditto, Table X. ** Ditto, p. 492.

Now that ſuch an immenſe multitude of our fellow-citizens ſhould be neceſſarily excluded from the common enjoyment of ſociety, and the participation of that liberty, which every Engliſhman is habituated to prize more highly, than life itſelf; that alſo every year many cartloads, as it were, perhaps in the very bloom of youth, ſhould as incorrigible be hurried into the regions of eternity to appear before their Maker in the midſt of their ſins, is a thought, that chills with horror the blood of every philanthropic heart, as it muſt argue a very defective ſtate of internal police.

I am inclined to believe, that there are few countries in the more civilized parts of Europe, where the common people are under leſs diſcipline and controul, than ours are. In many diſtricts of this kingdom, I am afraid it is too true, that the inferior orders of people are ſuffered to paſs the earlieſt years of their lives in the moſt abject ſtate of idleneſs, ignorance, and filth. From ſuch an unpromiſing appearance what proſpect is there of virtuous and induſtrious citizens? Thoſe, who have condeſcended to viſit the habitations of the poor, and to converſe with the loweſt orders of the community, may have often heard it alledged, that the time, which is occupied in inſtructing their younger children in any employment ſuited to their years, encroaches too much on their own neceſſary labours, and that it is much leſs trouble to perform many offices themſelves, than to direct their children to do them. This indeed betrays a great want of foreſight; and the children in the mean time contract ſuch pernicious habits, as they are never effectually recovered from.

To provide ſome remedy for theſe evils; to reduce the inferior deſcriptions of people to a greater degree of order, decency, and ſobriety of conduct; to ſubject their children to ſome early diſcipline; to train them up betimes in habits of induſtry; impreſs them with a proper ſenſe of religion, and withal inſtil into them notions of cleanlineſs and decency;

is the ultimate wiſh and deſign of the preſent publication. But it ſeems impoſſible, that our wiſh can be carried into execution, except under the immediate inſpection and ſuperintendency of ſome of the ſuperior and better informed orders of citizens, who are in habits of intercourſe with the lower claſſes of ſociety. Even the injunctions of government would prove ineffectual, unleſs their execution were properly ſuperintended. Beſides a variety of private attentions and advice adapted to the particular circumſtances of each poor family, and enforced by a principle of reſpect and eſteem for the perſon, who communicates them, will be neceſſary to render the work complete.

The clergy is the order, to which we naturally direct our attention. It is the only one of the more reſpectable claſſes of citizens, that is generally diſperſed throughout the kingdom. We have expreſſed our admiration of the ſobriety, induſtry, and good order of the inhabitants in particular of Holland, Scotland, and Switzerland. And we are informed by a diſtinguiſhed political writer, that—"There is ſcarce perhaps to be found in Europe a more learned, decent, independent, and reſpectable, ſet of men, than the greater part of the preſbyterian clergy of Holland, Geneva, Switzerland, and Scotland *." Thus it appears, that in thoſe very countries, where the learning, and reſpectable conduct of the clergy are moſt conſpicuous, there is the greateſt regularity and induſtry amongſt the inhabitants. Indeed the clergy by their engagements as citizens, and ſtill more by their obligations as ſervants of that bleſſed Maſter, whoſe whole employment on earth was to do good, are bound in duty to experience a particular concern in the welfare of their inferior brethren; as by their reſpectable manners, their liberal education, and extent of uſeful knowledge, they are, or at leaſt ought to be, duly qualified to urge from the pulpit as well as in their private converſa-

* Smith's Wealth of Nations, vol. iii, p. 230.

tions, and to aſſiſt by their perſonal exertions in the execution of every rational ſyſtem of police, that is either recommended as of general expediency, that is enjoined by the legiſlature, or that appears ſuited to the particular circumſtances, and manners, of thoſe perſons, with whom they are immediately connected in the diſcharge of their profeſſional duties. To intereſt their affections in the accompliſhment of theſe important objects, to corroborate their religious principles, and to ſupply them with every ſpecies of requiſite information, is the obvious deſign of the inſtitution, which is recommended in the following pages.

Great offence ſeems to have been taken of late at the rapid increaſe of what is commonly ſtyled Methodiſm. I am ready to allow with a diſtinguiſhed writer of the preſent age, that—"The inſtruction of the poor is more attended "to by the methodiſts, than by any other claſs of Chriſtians "in this country:" and I cannot but "think moſt highly of "thoſe perſons, whoſe educations and habits diſpoſe them "to adapt themſelves to the inſtruction of the loweſt and "pooreſt of the vulgar *." Yet we cannot but remark with ſome degree of diſſatisfaction and concern, that while the zealous exertions of ſome pious well-informed clergymen are attended with inconſiderable ſucceſs, the conventicle of an ignorant fanatical preacher is flocked to from every quarter †. Various reaſons may be aſſigned for this: two in

* Prieſtley's Letters to Burke, p. 89.

† Far be it from me to condemn all, who are uſually called Methodiſts, as equally ignorant and fanatical. Yet I cannot but cenſure the want of judgment as well as candour of the better-informed amongſt them; that they can countenance and encourage in the diſcharge even of the miniſterial function men the moſt ignorant and irrational, becauſe only they have attached themſelves to that ſect, which they appear to have formed; while a truly pious Chriſtian of ſomewhat different ſentiments they regard almoſt as an alien and as deſtitute of the favour of God. Sadly indeed is the ſpirit of pure Chriſtianity at this time debaſed by uncharitable

in particular I ſhall mention in this place. The one is, that men of liberal education do not readily condeſcend to a certain familiarity of intercourſe, which ought ever to ſubſiſt between a miniſter and even the loweſt of his pariſhioners, in order to render his exertions properly efficacious. Another is the exceſſive ignorance of a great part of the common people in many diſtricts of the kingdom. Thoſe preachers therefore are often found to have the greateſt ſucceſs, who can accommodate their inſtructions to the groſs conceptions of the common people in a manner ſomewhat inconſiſtent with ſolid ſenſe, and rational information. As the promulgation of Chriſtianity was deferred by its divine Author, till the world was prepared for its reception by the advancement of liberal knowledge, ſo we cannot expect pure notions of Chriſtianity will be readily embraced by perſons, whoſe minds are immerſed in barbaric ignorance. There ſeems therefore to be

uncharitable ſyſtems of favouritiſm and the fury of party zeal. Bleſſed will be that period, when a practical conviction will prevail of the inſignificancy of ſpeculative opinions compared to the great duties of piety and virtue: when the ſerious of every ſect or perſuaſion, forgetting as comparatively frivolous their differences of ſentiments, will unite and aſſiſt their mutual exertions in promoting the general influence of religion. At preſent a ſerious Chriſtian of ſolid ſenſe and true moderation, who is ſuperior to a narrow ſpirit of party zeal, who cannot implicitly adopt the tenets of any ſect or party, who is diffident in forming a decided opinion on ſubjects that have divided the learned world, and is neither a blind friend or avowed enemy to any particular ſociety or inſtitution—ſuch a man, I ſay, is a neglected and deſpiſed character, and his private exertions are rendered inefficacious for want of aſſiſtance and ſupport. To the lukewarm and indifferent he has too much earneſtneſs and ſeverity of character to be an agreeable aſſociate. By the zealots of every claſs he is regarded either as an inſincere friend or a ſecret enemy. Though the Chriſtian name is no longer the object of perſecution, yet ſpurious Chriſtianity exhibited under various colours is often the idol of human admiration, while the maxims of worldly prudence, and the corrupt ſelfiſh principles of human nature, are ever unfriendly to the peaceful humble ſpirit of true religion.

an indiſpenſable neceſſity of preparing the minds of the poor for the reception of rational inſtructions by a general attention to their education. The effects of a fanatical diſcourſe are often inſtantaneous: but the regular improvement of the mind muſt be the work of time. The efforts of here and there a conſcientious miniſter can be of little uſe, eſpecially if he is only a curate with an inconſiderable ſtipend, whoſe powers of exertion are much controuled, and whoſe continuance in a particular pariſh is probably very uncertain. There muſt be a general diſpoſition in the clergy not only to countenance, and ſubſcribe to the ſupport of Sunday and other charity-ſchools, but to contribute their perſonal aſſiſtance in the education and religious inſtruction of poor children, and to cheriſh the tender flame of piety by a certain familiarity of intercourſe and communication, which is ſo far from being incompatible with that gravity and reſpectability of deportment, which is eſſentially neceſſary in the character of a clergyman, that its good effect is heightened and improved thereby.

The circumſtances of the preſent times afford another particular reaſon, why every well-wiſher to the cauſe of Chriſtianity, eſpecially every advocate for a religious eſtabliſhment, ſhould be deſirous of aſſiſting every effort to improve the utility of the clerical character. When the ordinary concerns of a pariſh are entirely diſregarded by its miniſter, when the public offices of religion are diſcharged as a matter of lifeleſs form, when in the reading of the liturgy no diſtinguiſhing feature is diſcovered of a devout mind, and inſtructions ill adapted to the circumſtances of the audience, are unaccompanied with that warmth of expreſſion, which ſhews, that the preacher is intereſted in the ſucceſs of his labours, and which is neceſſary to engage the attention of a common audience, the concluſion, which an ordinary mind may draw is obvious: "What ſervices do I derive

"from

"from the clergy in return for the portion they enjoy of "the fruits of my labours? Let us deviſe ſome method, by "which their ample emoluments may be more uſefully em- "ployed." As ſuch ſentiments as theſe in a neighbouring country have been carried into actual execution, they have been propagated in this without reſerve. What effects they may produce, it is not eaſy to foreſee. It certainly however is our intereſt, as well as duty, to endeavour to remove the ground of theſe complaints.

Indeed a ſpirit of revolution ſeems to have pervaded almoſt every order of citizens. From the licentious clamour of diſcontented individuals, and the irregular exertions of the body of the people, while the ſenſe of religion is nearly extinguiſhed, no good can be hoped for, but much evil may reaſonably be apprehended. For it is not from the riotous efforts of an inconſiderate and ignorant populace, but from the progreſs of reaſon, from the collected wiſdom of the nation conſtitutionally directed by reſpectable individuals and perſons in authority, that ſalutary reformations are likely to be effected. Did we indeed groan under the oppreſſive hand of relentleſs deſpotiſm, it might be expedient to make the dangerous experiment of having recourſe to firſt principles, to reduce ourſelves again to a ſtate of nature, in hopes, that from the chaotic confuſion of anarchy ſome more tolerable form of government might be generated. But when the wiſdom of ages has continually improved upon the firſt principles of ſavage government, is it poſſible to expect, that from a diſorderly and unprincipled mob a more excellent conſtitution is likely to derive its origin? That ours is ſtill ſuſceptible of improvement is the neceſſary reſult of human imperfection. Only let thoſe improvements be attempted by leſs violent and dangerous meaſures. It is of great importance, that political reformations be undertaken with caution; that for the moſt part they be retarded, till their principles are well underſtood, and a conviction of their expediency generally prevails.

prevails. Our government is ſurely not ſo injudiciouſly conſtituted, as materially to obſtruct and reſiſt the progreſs of truth. At leaſt the power is allowed us in general of expreſſing our ſentiments. Let then our ſentiments be referred with humility and diffidence to the conſideration of the better informed part of the community, and propagated only with caution and reſerve. But when we refuſe to attend to the juſt calls of reaſon, we have grounds to fear, leſt the irregular exertions of diſſatisfied individuals ſhould continually interrupt the peace and harmony of ſociety. Their proceedings would be juſtified from our remiſſneſs in the opinion of leſs conſiderate perſons, and at leaſt would be palliated in the eyes of the more judicious. We infer therefore, that in order to controul the prevailing licentiouſneſs of opinions, and to encourage a proper veneration for our conſtitution, or at leaſt a diſpoſition to promote the good order and peace of ſociety, it ſeems particularly neceſſary in theſe times to improve the religious principle, as it is our indiſpenſable duty ſo to do, and to effect by the moſt gentle methods thoſe important reformations, which in the opinion of every conſiderate perſon are eſſentially requiſite.

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ON a former occaſion * I could not forbear expreſſing that wiſh, which is the principal ſubject of the preſent publication. I was indeed anxious to embrace every opportunity of uniting my feeble voice to the number of thoſe, who lamented the neglect of ſo important a branch of education, but did not conceive, that it was in my power to communicate any information to the public, that would aſſiſt in accelerating its introduction. Upon afterwards endeavouring to acquaint myſelf with the ſentiments, that had

* Vide Preface to a Charity Sermon preached at Colcheſter, Auguſt 24, 1788.

been

been expreſſed by ſeveral diſtinguiſhed perſonages upon the ſame ſubject, I could not find, that any practicable ſcheme had ever been ſuggeſted, that was likely effectually to correct the evil, that was lamented. In particular no ſufficient precaution had been diſcovered in guarding againſt thoſe very ſources of corruption, by which the ample proviſions, which were formerly bequeathed for the ſame laudable purpoſes, had been perverted and abuſed; and little attention had been ſhewn to the general principles of human conduct in the due application of motives and inducements, by a proper regard to which alone the faithful execution of any office could be judiciouſly ſecured. I thought however it would not be difficult for a reſident member of the univerſity, from the opportunities he would have of acquainting himſelf circumſtantially with the ſtatutes, manners, and cuſtoms, of the place, to arrange a plan of reformation, that might be eaſy in its execution, and ſucceſsful in its conſequences. As no perſon of ſuperior diſcernment, and more mature experience, had already undertaken the taſk, I conceived the leiſure moments of my life could not be more advantageouſly employed, than in attempting it; at leaſt, I hope, the importance of the ſubject will vindicate me from the charge of preſumption. And if the few obſervations I have been able to make ſhould be the means of directing a larger ſhare of the public attention to an improvement of the utmoſt importance to the community, or at all accelerate the period of its execution, I ſhall think my time has not been altogether unprofitably conſumed. Indeed it appeared of ſome advantage, that a regularly digeſted plan ſhould be offered to the public inſpection, the imperfections of which might be detected and obviated upon more mature conſideration; as at leaſt a foundation would be laid, that might be continually improved upon. Of this I am conſcious, that it has been my endeavour to render the plan I have propoſed as perfect as I can, and to accommodate it ſo far to the preſent academical education, as that the propoſed regulations might appear a coherent part of a rational ſyſtem.

It

It will appear, that the obſervations contained in the following treatiſe have immediate reference to the particular circumſtances of one of the univerſities, and in general I could wiſh to be underſtood as ſpeaking only of that one. There is ſo great a correſpondency between the two univerſities in many inſtances, that much of what is advanced is applicable to both. Where it is not ſo, it would ill become me to offer my obſervations on a ſeminary, with which I have very little particular acquaintance; or to ſuggeſt regulations for its improvement; and I can only wiſh, that ſome member of that reſpectable body may be hereby induced to arrange a plan of reformation better adapted to the circumſtances of his own univerſity.

As in the courſe of the following pages remarks, it may be expected, will be occaſionally advanced, that may appear to reflect ſomewhat upon the preſent ſtate of the univerſities, it may be proper by an apology to guard my expreſſions againſt miſinterpretations. It is an inſtance of want of candour, to which writers are continually expoſed, that any cenſure they may chance to paſs on a ſociety is commonly interpreted as extending to the individual members of it, and indeed is often received by them as a perſonal reflection. It is ſurely extremely unreaſonable to conceive the preſent members anſwerable for the defects of an inſtitution, that was formed many centuries before they had their exiſtence, or for abuſes, that have been imperceptibly inſinuating themſelves from time immemorial. Every cauſe however has its proportional effect. But ſuch blemiſhes, as are the natural conſequences of a defective education, are undoubtedly to be referred not to the demerit of individuals, but to the diſadvantages, under which they have laboured. We may reaſonably expect a certain levity of conduct and want of ſerioufneſs in thoſe perſons, who have not been encouraged in the purſuit of religious knowledge in the courſe of their education; who have been habituated to appearances of lukewarmth in the conduct of a preceding age, and to ſee

the offices of devotion degraded into a lifeleſs, an irkſome, and irreverent, form. The evil is an increaſing one. Negligence in communicating religious inſtructions renders a ſubſequent generation incompetent to the taſk. Hence the attention being diverted from religious ſubjects generates habits of indifference, forgetfulneſs, and at length contempt of religion.

I have now only to add, that the ſole apology I can make for troubling the public with ſo much upon a ſubject, that will be generally allowed in the main, is that the principal defect, which is preſented to the reader's notice, ſtill exiſts, and that it is of ſuch ſerious importance, that ſome means ought to be deviſed of correcting it. And in this ſentiment I am perſuaded the public will readily concur. In the obſervations I have expreſſed on the evil conſequences of the preſent neglect of divinity, and the benefits, that would ariſe from the proper encouragement of it in the univerſity, little could I expect to advance that is new; but truth can not be too often revived in the recollection of mankind, till it has influenced their practice. The regulations I have propoſed I am induced to think are at leaſt practicable, and would be attended with beneficial conſequences. If they are defective in any reſpect, or might be improved upon, let thoſe defects be diſtinctly pointed out, and thoſe improvements ſuggeſted. Only as the preſent ſtate of ſociety ſeems to require, let the matter be ſpeedily brought to ſome criſis. But indeed little is it expected, that the preſent attempt of an obſcure individual ſhould produce the effect that is deſired. Yet it muſt be allowed, that every individual, however obſcure his ſtation, or feeble his powers of exertion, is equally under an obligation to exerciſe thoſe powers in the advancement of truth and virtue, and however inconſiderable the effect, it will be an abundant compenſation for the employment of that time, which might otherwiſe have been miſſpent, or at leaſt conſumed in inutility.

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# THE NECESSITY OF INTRODUCING DIVINITY Into the regular Courſe of ACADEMICAL STUDIES.

TO advance the well-being of ſociety by private acts of benevolence, and the diſcharge of the duties of a particular ſtation, is in the power of every individual. But to plan, and aſſiſt, general ſchemes of reformation and improvement, and thereby to lay the foundation of a variety of virtuous exertions, is for the moſt part the province only of a few, whoſe diſtinguiſhed ſtations, enlarged underſtandings, and liberal leiſure, increaſe their perſonal influence, afford them a comprehenſive view of the intereſts of mankind, and in general extend their powers and opportunities of

doing good. It is therefore the indiſpenſible duty of thoſe few to employ the advantages of their ſituation in promoting ſuch objects, as have the moſt extenſive influence in improving the manners, and increaſing the happineſs, of the community. Yet far be it from me to derogate from the proper merit of every private exertion of benevolence. Every effort of honeſt induſtry, every ordinary act of humanity, even the timely gift of a cup of cold water has its proper effect in adding to the general ſtock of happineſs, and advancing the welfare of ſociety. But, alas! weak is every effort of man! Let us therefore ſtudiouſly endeavour, that our feeble exertions be applied to the utmoſt advantage. Even the private duties of common life are productive of greater benefits, when they are regulated by juſt ideas of the religious and civil intereſts of mankind, as well as a competent knowledge of the preſent ſtate of manners, and the moſt efficacious means of contributing to their improvement. In the more elevated and diſtinguiſhed ſituations ſuch knowledge is of the utmoſt importance. And if by the general diffuſion of liberal information the ſeveral orders of mankind could be inſtructed to concur, according to their particular opportunities, in the advancement of the ſame objects, the accumulated good would neceſſarily be much greater, than what could ariſe from the ordinary exertions of benevolence, when they are not directed by any determinate principles of general expediency, or any regard to remote conſequences. In conformity to theſe ſentiments the deſign of the preſent treatiſe is to inſtitute an enquiry into the principal imperfections of the manners of the age; to ſolicit every individual amidſt the ordinary duties of common life to unite his endeavours

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in oppoſing and correcting them; and to requeſt the concurrence of ſuch perſons, as have the power of contributing their aſſiſtance, in effecting one object of reformation of the moſt extenſive influence, and particularly expedient under the circumſtances of the preſent times.

I am not inſenſible of the prejudice, that commonly lies againſt every ſcheme of reformation, as if it were only the chimerical production of ſome inexperienced youth, or intemperate enthuſiaſt, who flatters himſelf with the vain hope, that he ſhall extinguiſh vice, and baniſh every imperfection from human nature. I admit, that it is much more eaſy to diſcern errors, than to diſcover the proper means of correcting them; nor is it a difficult taſk to deviſe in theory a beautiful plan of reformation, which the imperfections of human nature neceſſarily render impracticable. Let it however be attentively conſidered on the contrary, that, without the repeated interpoſition of the ſagacious hand of reformation, corruptions and errors will inevitably inſinuate themſelves into the conduct of ſociety, to the great injury of manners, and the manifeſt diminution of human happineſs. Even the wiſeſt of inſtitutions will in courſe of time be inſenſibly abuſed and perverted; and ſuch regulations, as are accommodated to one ſtate of ſociety, will not be equally expedient in another. It becomes us therefore to ſupply repeatedly freſh inducements to the execution of the deſigns of former inſtitutions; or to ſubſtitute ſuch new ones, as are better adapted to the preſent circumſtances of the community; and in general to take advantage of every improvement, that increaſing knowledge and experience will continually ſuggeſt. In order to provide as

effectually as poſſible for the accompliſhment of the purpoſes, for which any ſociety is inſtituted, it ſeems neceſſary, not only that the ſociety ſhould be inveſted with competent powers, but that it ſhould be made the intereſt of the individual members to aſſiſt in the prevention of abuſes, and to promote ſuch repeated alterations and amendments, as ſuperior diſcernment may preſcribe, or a change of manners may require. In our excellent conſtitution a proviſion is laid for the perpetual improvement of the laws, and adminiſtration of government, in a due balance of power, and a judicious competition of intereſts. Moſt ſubordinate ſocieties and inſtitutions in this kingdom, it muſt be confeſſed, do not experience an equal degree of perfection. As, on this account, they are more open to abuſes, and do not partake of the like continual, and almoſt imperceptible, improvements; there is occaſion at ſucceſſive intervals for more important, and perhaps more violent, reformations, to prevent their laudable deſigns from being entirely defeated. If a ſcheme of reformation is ſuggeſted, which preſuppoſes an ideal perfection in thoſe perſons, that muſt neceſſarily be concerned in the execution of it; if it needs the concurrence of a multitude of people variouſly diſperſed, and of different intereſts and ſentiments; if too much of the attention of mankind is required to be directed to a ſingle object, it may in general be regarded as impracticable, or injudicious. What is here offered to the conſideration of the public, I am perſuaded, is perfectly free from theſe objections. In the firſt place, it is no novel idea, but comes recommended by the concurrent wiſhes of the moſt diſtinguiſhed perſonages of the paſt and preſent ages. I have only added a few obſervations on the manner

manner of reducing it to practice. There can be no great difficulty in effecting it. It probably needs only the approbation and concurrence of a few individuals, closely united by a common interest, and locality of residence. In short, it might be difficult to devise any other object of reformation, so important in its consequences, and at the same time so easy in its execution.

The principal subject of the following pages will be considered under three heads:

1. First, I shall endeavour to shew the beneficial tendency of the institution, which is recommended, in correcting the principal defects in the manners of the present age.

2. In the second place, I shall maintain the necessity of such an institution from principles of general expediency.

3. I shall then consider in what manner it ought to be regulated and conducted.

In the mean time I shall have occasion to introduce several remarks on the present state of our academical education, and shall suggest some additional regulations in the conclusion.

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## I.

TO improve the manners, and thereby to promote the happiness of mankind, is the object of our ardent wishes.—Were man perfect, he would be susceptible of no improvement. To improve his manners therefore is to correct his imperfections; to amend his defective virtues; to eradicate or diminish his failings. It there-

fore concerns us to be properly acquainted with the nature of thoſe imperfections, that we may be enabled to aſcertain the moſt probable means of correcting them.

As we are deſirous of improving the manners of ſociety, it is our wiſh to do it in the moſt effectual way. In the moſt complicated machines there is often a particular ſpring, by which every movement is regulated; there are alſo certain wheels, by which a conſiderable part of the ſyſtem is affected, the ſlighteſt defects in which create a very general diſorder, and the moſt trivial amendments correct the greateſt irregularities. But if any alteration, that appears neceſſary, ſhould be injudiciouſly attempted at an improper part, ſo far from correcting the evil, it poſſibly would only tend to increaſe it. Thus it is in that complicated ſyſtem, the bulk of mankind. The prevailing manners and ſentiments of the multitude are often influenced by the ſlighteſt cauſes, and the moſt trivial regulations judiciouſly applied have often a very extenſive effect in advancing the improvement of ſociety. It concerns us, therefore, agreeably to the practice of a ſkilful mechanic, to trace back the ſeveral imperfections of the age to the cauſes, from whence they have proceeded, or to diſcover that particular ſpring, as it were, where the neceſſary improvement is to be introduced, which may extend its ſalutary influence through every part of the machine.

The particular manners and ſentiments of individuals are influenced by a multitude of cauſes, which can only occur to the obſervation of perſons, with whom they are intimately connected; and it is the concern of their reſpective ſuperintendants, friends, and relatives,

relatives, to guard them, as far as they are able, againſt every circumſtance, that has a tendency to diminiſh the worth and utility of their characters. But amidſt the almoſt infinite variety of characters of individuals, there are commonly certain leading qualities, which very generally diſcover themſelves, that conſtitute the characteriſtic features of a nation or age. As theſe, it is probable, owe their origin to ſome generally prevailing cauſe, it is not likely, that their defects ſhould be perfectly corrected, but by ſome remedy as extenſive in its influence, which for the moſt part is beſt ſupplied by the interpoſition of the legiſlature. Hence we may infer the expediency of national proviſions and inſtitutions for the improvement of manners; if only ſuch regulations are continually adopted, as the collective wiſdom of the nation may preſcribe for the amendment of prevailing imperfections.

Every human imperfection, it is not to be ſuppoſed, can be corrected with equal facility. Such as are common to every age, it may be preſumed, are influenced by cauſes, which are inherent in human nature. While ſuch, as are moſt prevalent in particular periods of ſociety, are probably the effect of external cauſes, which it may be in the power of human policy to remove or obviate; which therefore principally demand the reformer's attention, as, by the continued operation of the ſame cauſes, the evil may perpetually increaſe, till it has acquired ſuch magnitude, as not to be eaſily extirpated. When theſe defects are remedied, the common propenſities of human nature may then with greater eaſe be directed to their proper objects, and be preſſed into the ſervice of virtue and religion. We are therefore to inſtitute an enquiry into the charac-

teriſtic features of the preſent age. Now, independent of the common imperfections of human nature, manners are affected either by ſentiment, or principle. Our common imperfections are much the ſame in every age. The prevailing ſentiments, and the influence of the religious principle, are ſubject to perpetual changes. We are therefore to aſcertain their preſent ſtate.

The two principal cauſes, by which the ſentiments of mankind have been materially affected within the preſent age, are the advancement of liberal and uſeful knowledge, and that greater intercourſe and communication, which has ſubſiſted of late years throughout every part of the kingdom, and between different claſſes of people, which has contributed to the more general diffuſion of liberal information, and has co-operated with it in refining the ſentiments, and improving the ſocial affections, but more eſpecially thoſe qualities, which are principally exerted in the ordinary intercourſe of mankind, and contribute to heighten and embelliſh the pleaſures of ſocial life. By theſe means mankind has been rendered leſs ſelfiſh. The general intereſts of ſociety are better underſtood, and are more attended to. Each man's ſituation is not only rendered more conſpicuous, but even his pleaſures depend more upon the will of others. He feels therefore a greater concern in the preſervation of his character, and is induced to pay more deference to the judgment and opinions of the world. Hence our very imperfections have partaken of this melioration. Selfiſh gratifications are exchanged for ſocial pleaſures. Open acts of violence and injuſtice are now ſeldom heard of, except on the high-way. The more groſs inſtances of ſenſuality are gradually ſubſiding. Our vices are more

refined,

refined, are rendered leſs offenſive, concealed more from the eye of public obſervation, and at leaſt covered over by an external appearance of propriety. I do not argue, that we are leſs vicious, than we were; perhaps we are more ſo. But thoſe vices and follies, which at any time are too much countenanced by public approbation or connivance, are uſually not ſo groſs in themſelves, nor ſo injurious in their general conſequences, nor are they carried to ſo great an exceſs, as thoſe enormities and irregularities, which a man is apt to launch out into, who lives ſecluded from the world, who diſregards the opinion of others, and is not reſtrained by a ſenſe of religion.

The advancement of liberal knowledge has likewiſe contributed to diſperſe the opake miſts of ſuperſtition, and to quell the extravagancies of enthuſiaſm. But ſuch is the imperfection of human nature, that from one extreme we are commonly precipitated into the oppoſite. The recent recollection of the pernicious conſequences of ſuperſtition and fanaticiſm, and ſtill more of the vices and enormities, that have been repeatedly committed under the hypocritical maſk of religion, has had an unreaſonable influence on our minds; and, under the dread of incurring the imputation of hypocriſy, external appearances of piety are cautiouſly avoided; topics of religious converſation are induſtriouſly guarded againſt; and the offices of devotion are thereby depreciated in the eſtimation of mankind: all which has neceſſarily terminated in a general relaxation of the religious principle.

Thus while our ſentiments have experienced improvement, the influence of religion has been notoriouſly diminiſhed. Whence we may naturally expect

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a conſiderable mixture of qualities in the ſame individuals,—virtues and vices blended together in a remarkable mannner,—much profligacy and diſſipation accompanied with a certain ſenſe of propriety, ſufficient to diſpoſe us to entertain a reſpect for merit, and to act conſiſtently with the principles of virtue, as far as they are not oppoſed by the importunate ſolicitations of intereſt or pleaſure. Libertiniſm, however, has not failed to take advantage of the prevalent irreligion in endeavouring to pervert the ſentiments of mankind; by circulating ſpecious apologies in defence of favourite vices; and by placing diſtinguiſhed ſerioufneſs of character, and ſuperior propriety of conduct, in an odious, a ridiculous, or a ſuſpicious, light.

The preceding obſervations are more immediately applicable to the manners of the ſuperior claſſes. The increaſing refinement of ſentiment is not likely to have produced any conſiderable effect upon the lower orders of people; but their principles neceſſarily ſympathiſe with thoſe of their ſuperiors. And, that they ſuffer under the general relaxation of religious principles, will eaſily appear from a perſonal acquaintance with their manners, as it might be in ſome meaſure collected from the increaſing expence of poor rates, as well as the number of criminals, with which our jails are crowded.

The very general neglect of the public offices of devotion, to whatever cauſe it is to be attributed, and particularly of what is uſually regarded as the moſt ſacred rite of our religion, the ſacrament of the Lord's ſupper, is a ſtrong preſumptive evidence of the depreſſed ſtate of religion, and that the profligacy of the poor is in a great meaſure to be attributed to the decay of

piety.

piety. I do not doubt, but there are ſome perſons, who from principle object to particular offices of our church *. There are others, who, though irregular in their attendance on religious duties, maintain reſpectable characters; but this ſeldom happens amongſt the common people. Perſons of ſome information in ſuperior ſtations poſſeſs various opportunities of improvement, beſides the public offices of religion; though it is probable a more regular attendance on public worſhip might render their zeal more animated, and convey an additional luſtre to their ordinary conduct. They are alſo actuated by many ſtrong inducements to practical merit, beſides an immediate reſpect to the obligations of religion; and of courſe their conduct, though culpable in ſome parts, is often reſpectable and proper in others. But the common people do not experience the like advantages. Their characters alſo are in general more ſimple and uniform. By their neglect of the offices of devotion, the influence of religion is ſubverted, and therewith every effectual motive to the practice of virtue. The little regard that is commonly ſhewn to the ſabbath, as alſo the neglect of

* I perfectly agree in opinion with the pious author of "An Eſtimate of the Religion of the Faſhionable World," that what "thins our churches" in general is not "diſapprobation of the liturgy," but "*practical irreligion*;—an "irreligion not ſo much oppoſed to a ſpeculative faith, as to "that ſpirit, temper, and behaviour, which chriſtianity inculcates:" as I am perſuaded, that "the regular and ſyſtematic abſenters from church" are not in general "to be "found among the thinking, the reading, the ſpeculative, "and the ſcrupulous part of mankind."

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the ſacrament, are ſufficiently notorious; and, from the teſtimony of elderly perſons, appear to have increaſed of late years. What mere handfuls of people are ſeen at many of our churches on the Lord's day! How many pariſhes are there, where the ſacrament is never adminiſtered! How many others, where there are ſeldom above three or four communicants at a time! Either the public offices of religion are uſeleſs, and ought therefore to be aboliſhed; or it muſt follow from this neglect, that the religious principle ſuffers materially.

A compariſon of our manners with thoſe of other countries would furniſh us with another argument in proof of the depreſſed ſtate of religion amongſt us. A few remarks have already been made in the preface on the morals of ſome proteſtant countries. And it is the general obſervation of thoſe, who have viſited the countries, where the Romiſh faith is profeſſed, that religious exerciſes are performed there with far greater regularity, than with us; the maſs is almoſt univerſally attended at leaſt once in the week; great care is taken in inſtructing younger perſons in the principles of their faith; and in conſequence the influence of religion is far more powerful, than in this country, and many of thoſe vices, which ſo ſadly debaſe the manners of our common people, are hardly known amongſt them. If indeed this influence is often ſupported by arts, which cannot be approved of, and ſome opinions are inſtilled, which are juſtly reprehenſible, yet might not the influence of a purer religion be as effectually ſupported by more ingenuous efforts? The following quotation or two will aſſiſt in corroborating the ſentiments I have expreſſed on the ſtate of religion abroad. Richards, in his

his Tour to Peterſburg through Germany, ſays, "The "carriers in general are ſober and careful, and it is "uſual in this part of the country (viz. between Dant-"zick and Berlin) to join in prayer and other devo-"tions in the morning on the roads, and often at other "times. Religion does not ſeem here the effect of "hypocriſy or enthuſiaſm, but the natural conſequence "of early endeavours in parents to inſtil religious no-"tions in their children *." "In no other country, I "believe, whatever," ſays Dr. Prieſtley, "neither "among the Roman Catholics nor Mahometans, have "people, even the moſt faſhionable and polite, any "idea of being aſhamed of their religion. On the con-"trary, they are rather oſtentatious of it, and therefore "they ſeem to have more than they really have †." Whereas with us, as the ſame author remarks, perſons affect to appear leſs religious, than they really are; and this error, I may add, is moſt common amongſt the ſuperior and better informed claſſes of the commu-nity, in whom it is moſt culpable, and moſt injurious in its conſequences. It is in itſelf a ſtrong preſump-tive evidence of the depreſſed ſtate of religion, while it tends, more than any thing elſe, to perpetuate, and to increaſe, the evil. It ſubjects ourſelves to no ſmall danger of inſenſibly contracting that indifference for religion, which we affect in our outward deportment, and it deprives others of the benefit of our example and converſation in extending the influence of religious impreſſions; while it removes from the notice of the

* Vide Prieſtley's Preface to a Sermon on the Conſtitu-tion of a Chriſtian Church.

† Prieſtley's Sermon on Habitual Devotion.

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unthinking part of mankind almoſt every circumſtance, that could awaken their attention to the ſerious conſideration of the error of their ways. On the other hand, it is impoſſible, that religious truth can be continually preſented to the mind without gaining ſome aſcendancy over the heart. And while the principles of religion are ſtudiouſly maintained and diſſeminated—by regularity and ſeriouſneſs in the performance of public devotions, by propriety of outward deportment, and by rational and intereſting converſations, there can be no doubt, but they will conſtantly meet with the approbation of reaſon, will inſenſibly take poſſeſſion of the hearts of ſeveral, will reſtrain many within the bounds of virtuous conduct, and often awaken the thoughtleſs ſinner to a ſtate of ſerious recollection.

To treat human frailties and infirmities with candour is the duty of a chriſtian. It is not incumbent upon us to purſue with acrimonious ſeverity every impropriety, which may chance to diſcover itſelf in the conduct of thoſe perſons, with whom we have any occaſional intercourſe, eſpecially what proceeds rather from thoughtleſſneſs and inadvertence, than from any inward depravity. But when any error or impropriety is almoſt univerſally countenanced, and adopted into practice, ſo that it is no longer to be regarded as a caſual ſlip of human frailty, but as the reſult of a deplorable perverſion of ſentiment, or a ſad inſtance of national corruption; then even connivance for the moſt part becomes culpable, as it paſſes for approbation. It is not now ſo much our concern to recommend our principles by an amiable condeſcenſion to human infirmities, as to withſtand the progreſs of corruption, and the hoſtile incurſions of error and irreligion. But to adopt ſuch

impropriety into our own conduct is an actual deſertion of our poſts in thoſe moments of danger, when our vigilance is of the greateſt importance. It is in theſe inſtances more particularly, that every diſciple of Chriſt, but eſpecially every miniſter of his religion, is required to prove himſelf the faithful ſervant of his maſter, by making an open and unqualified profeſſion of his ſentiments, and in ſpite of the ridicule, cenſure, and malevolence, or erroneous judgment, of the world, to exhibit in his own example, to recommend in his private converſations, as well as in his public inſtructions, that propriety of conduct, from which the world has ſo groſsly deviated.

The importance of its ſubject will, I hope, be regarded as a ſufficient apology for this ſlight digreſſion from the courſe of our enquiry; from whence we are brought at length to this concluſion,—that the relaxed ſtate of religious principles is the ſad imperfection, which we have greateſt reaſon to lament in the manners of the preſent age, which ſome circumſtances have contributed to depreſs lower, than might be expected merely from the common infirmities of human nature. It does not materially concern me to enquire, whether a more animated ſenſe of religion, when inveſted with the abſurdity of ignorant bigotry, and enforced by the intereſted arts of prieſtcraft, is productive of more good, than religion in its preſent relaxed ſtate. I only argue, that in any particular period of ſociety, under circumſtances alike in other reſpects, the happineſs of mankind would be greater, the more a rational obedience to the principles of religion prevailed. And if the increaſe of knowledge and refinement has had a tendency to advance the welfare of ſociety, yet the benefits

benefits we have derived have not been ſo conſiderable, as they might have been during a more flouriſhing ſtate of religion. To little purpoſe is it to point out particular diſorders and irregularities in the conduct of ſociety, if religion refuſes its aid in their amendment. Every rational ſcheme of reformation, every improved plan of diſcipline and police, religion muſt guide by her counſels in its formation, and direct in its execution by her influence. What elſe can induce that man, who is diſtinguiſhed by the advantages of his ſituation in this life, to debar himſelf from the gratifications of ſenſe, or to forſake the paths of ambition, and the purſuit of accumulating wealth, that he may exerciſe his talents in promoting the well-being of thoſe inferior claſſes of ſociety, which are utterly incapable of making any equivalent return, except ſolely the teſtimony of an approving conſcience, and the proſpect of that eternal recompence, which the gracious Father of mankind has provided for every diſintereſted act of benevolence.

The public reform therefore muſt be commenced by increaſing the influence of religion. And it will afford ſome ſatisfaction to every well-diſpoſed chriſtian to perceive, that the world is not inſenſible, that religion is at a very low ebb, and ſeems diſpoſed to cooperate in the execution of any deſign, that affords a reaſonable expectation of advancing the knowledge and practice of true religion. A ſtriking proof of this has diſcovered itſelf in the ready concurrence of people of every deſcription in the late ſalutary inſtitution of SUNDAY SCHOOLS. But every regulation for improving the morals, and inſtilling religious principles into the minds, of the inferior claſſes of people, will

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be greatly impeded in the production of its desired effects, unless it is accompanied with some reformation in the principles and manners of their superiors. Frequent examples of irreligion in the conduct of the higher classes must necessarily counteract the good tendency of these institutions. Nor can we hope, that they will continue to be productive of the extensive benefits, that are naturally expected from them, unless the superior classes, which principally contribute to their support, will also condescend to inspect their management. And where this has been neglected, they have in some instances not been conducted with that spirit, with which they were originally undertaken, and failed in a great measure at least of the good effects they were calculated to produce.

Admitting the necessity of increasing the influence of religion, our thoughts are naturally directed towards the clergy. We are sorry to remark, that they partake too much of the failings of the age; and that, though malevolence itself cannot but pronounce them, as a body, the most virtuous and most respectable order of citizens; yet, it must be confessed, they are too generally satisfied with an external decency and propriety of conduct; their zeal is not sufficiently animated; and they are often too indifferent about the concerns of those persons, with whom they are connected by their professional engagements. It is indisputable, that their conduct has, or at least might have, a considerable influence on the manners of the community; and as their united endeavours would be the most effectual means of opposing the progress of irreligion, a reformation ought to begin with them, and under their aus-

pices and direction it would gradually communicate itſelf to every other claſs of citizens.

How the reformation of the clergy is to be effected is the next object of enquiry. To attempt it by expoſing their particular failings and negligences to the world would be an invidious and cruel taſk, and might fail of its effect by the diſſatisfaction it would juſtly excite. It would prove almoſt equally unſucceſsful by any perſonal addreſſes to the clergy to exhort them to improve thoſe parts of their conduct, which are deemed exceptionable. Rules of conduct preſcribed to perſons, that have long been removed from the diſcipline of a ſchool, and the authority of a pedagogue, are for the moſt part indignantly received. Beſides habits and diſpoſitions, that are ingrafted, as it were, into nature itſelf, cannot without great difficulty be extirpated or corrected: and where impartial judgment is diſpoſed to liſten to well-grounded cenſures, or ingenuous candour diſcerns its own imperfections, yet reluctant nature ſtrenuouſly reſiſts the reforming efforts of principle, and either firmly retains, or quickly reſumes, its wonted courſe. But though multitudes by their united efforts would in vain attempt to correct the diſtorted form of a mature oak, the yet pliant twig is bent with facility by the ſlighteſt touch. Let not then the malevolent pen of cenſure delight in expoſing and exaggerating the foibles of a reſpectable order, whoſe principal negligences it is probable have originated not ſo much in perſonal demerit, as in the error of their education. Let its indignant reproaches be confined to ſuch individuals, whoſe notorious immorality of conduct renders them a ſcandal to their profeſſion. Be-

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yond this, ſuffice it to perſuade other miniſters of the church to make ſome atonement for ſuch habits and diſpoſitions in themſelves, as are incompatible with the nature of their office, by uniting their influence in reforming thoſe errors of education, from which they have experienced injurious conſequences.

Our next concern therefore is to take a view of the ordinary education of clergymen, and examine in what inſtances it is capable of improvement. Our attention is accordingly directed to the univerſities, thoſe ſeminaries of learning, which are generally regarded as the proper ſchools of the miniſters of the church, and where they receive thoſe laſt impreſſions, which attend them in the diſcharge of their profeſſional duties, and which continue to have a conſiderable influence on their conduct through life. The general neglect in theſe ſeminaries of almoſt every ſtudy, that has any immediate connection with revealed religion, in particular of what is diſtinguiſhed by the appellation of DIVINITY, immediately occurs to our notice. In this ſurely we perceive ſufficient to account for the principal defects in the clerical character, and the decay of piety. Hence we can not be ſurpriſed at the too general inſufficiency of candidates for orders; that they are often very ignorant of the Scriptures, and, I may add, even of the duties of piety and morality; of their reſpective importance, and application to the incidents of common life; which are by no means ſo obvious, as is generally ſuppoſed, as to be perfectly underſtood without any ſerious thought and attention: that they are alſo unacquainted with the peculiar concerns of a parochial miniſter; and what is ſtill worſe, that they are not diſpoſed to feel an intereſt and pleaſure in the

diſcharge of the duties of that ſtation, for which they are deſtined. In ſhort, at that critical period, when young men ought to be attentively engaged in ſuch purſuits, as are calculated to qualify them for one of the moſt important ſituations in life, and every poſſible means uſed to prepare them to feel a ſatisfaction in the diſcharge of the duties of their intended profeſſion; inſtead of that, they are often only acquiring habits and diſpoſitions, that are incompatible with the proper character of clergymen; their attention is drawn from almoſt every ſtudy, that has any connection with their profeſſional duties; and perhaps they are ſuffering a loſs of what ſenſe of religion they had imbibed in the more pure retirements of their earlier education.

It will not be foreign from our preſent purpoſe to take a diſtinct and circumſtantial view of the tendency of our preſent academical ſyſtem of education, and eſpecially of the effects it is calculated to produce on the clerical character, which will aſſiſt us in aſcertaining its particular imperfections, and ſuggeſting the means, by which its deficiencies may be beſt ſupplied. The ordinary ſtudies of our univerſity are admirably calculated for the improvement of the reaſoning faculties; to give ſtrength and ſolidity to the judgment; to prevent a bigoted attachment to opinions founded on prejudice; and to prepare the mind for the diligent inveſtigation of truth. But the beſt of ſtudies are ſuſceptible of abuſe; and while the mathematics have aſſiſted in diſpelling the obſcure miſts of ſuperſtition, they are ſuppoſed to have led to the contrary extreme of ſcepticiſm and infidelity, or at leaſt to have generated a diſpoſition to cavil at the doctrines of revelation, and a diſinclination for the performance of religious exerciſes.

exerciſes. That this has ſometimes been the apparent effect of the mathematics is undeniable. But it is unreaſonable to condemn the mathematics, becauſe they do not beget that ſerious frame of mind, nor convey that knowledge of ſcriptural truth, which were the proper objects of theological ſtudies. So that the evil, which is complained of, ought not to be attributed to the mathematics, but to the neglect of divinity. It is natural to expect, that any ſtudy, however excellent in itſelf, which yet ought only to conſtitute a part of education, if permitted to engroſs an unreaſonable ſhare of the attention, ſhould generate ſome improper effect. Thus the mathematics conſtitute an uſeful branch of education, as laying the foundation for nobler purſuits; and the juvenile mind ought to have been regularly and carefully conducted through the medium of ſcience to thoſe more important ſtudies, with which the intereſts of mankind are immediately connected. If then the comparative utility of ſcientific ſtudies is not properly attended to, and they are ſuffered to conſtitute the final part of education, where the chain is abruptly broken off, it is no wonder, that they ſhould acquire ſome improper influence on our ſentiments and conduct. In the firſt place, we may naturally expect, that they ſhould continue to engroſs an unreaſonable ſhare of the attention of thoſe, who have made any conſiderable proficiency in them. It is without doubt extremely proper, that a few ſuch men, as are capable of illuſtrating and improving the ſciences, ſhould devote a principal ſhare of their attention to ſo important a branch of knowledge; and the clergy, as a body, I conceive, are not only to be conſidered as the miniſters of religion, but as the guardians alſo of literature and

ſcience. But the object of our complaint is, that too many perſons are confined in the paths of ſcience, whoſe diſtinguiſhed abilities might probably have rendered them much more uſeful members of ſociety by engaging in ſome other, perhaps more profeſſional, purſuit; and, in general, that too much of the attention of the clergy, as a body, is diverted from the immediate duties of their profeſſion to ſubjects of a ſcientific nature; or, at leaſt, that many, who have not acquired a ſufficient reliſh for the mathematics to be induced to cultivate them much in future, have been unprofitably conſuming their time in acquiring a ſpecies of knowledge, which remains uſeleſs to them, by the neglect of other ſtudies of much more eſſential advantage; at the ſame time, that they have experienced ſome of thoſe prejudicial conſequences of their paſt employments, which I purpoſe in the next place to take under conſideration.

Mathematical truths are all ſuſceptible of demonſtrative evidence. The ſame is not to be expected in the proſecution of many other enquiries, where we muſt generally reſt ſatisfied with probabilities. Theſe indeed are all, that for the moſt part we can expect in the purſuit of thoſe important truths, which concern us moſt nearly as reaſonable and accountable beings. But the mathematician, upon firſt exerciſing his attention in the reſearch of religious truth, is often not contented with probable evidence, and looks for demonſtration, where ſuch evidence is not to be met with. This is one cauſe of a ſceptical turn of mind. But more particularly, amidſt the various objects, which divinity offers to his conſideration, the ſcientific ſtudent is diſpoſed chiefly to attend to ſuch, as bear the ſtrongeſt reſemblance

blance of his former purſuits. At firſt perhaps he meets with ſucceſs, till extending his enquiries to ſubjects, which are wiſely placed beyond the reach of human faculties, as unneceſſary for the purpoſes of common life, he is overwhelmed with inſuperable difficulties, and bewildered in inextricable mazes of obſcurity. Here again perhaps he begins to doubt, and then ſometimes is precipitated into the regions of infidelity. But if only in his theological ſtudies his chief concern has been to exerciſe his talent for ſcientific reaſoning, and to diſplay his ſuperior diſcernment and penetration in diſquiſitions on metaphyſical niceties, and arduous reſearches into abſtruſe matters of pure ſpeculation, this very circumſtance is of itſelf injurious to the cauſe of religion, as leading his attention aſtray from the eſſential objects of Chriſtianity, and the active duties of his profeſſion, to ſubjects of a much leſs intereſting nature, from *thoſe things, which are revealed* for the improvement of our conduct, to *the ſecret things*, which *belong unto the Lord our God.*

A talent for diſputation, which frequently derives its origin from the like ſource, is often in itſelf prejudicial to the cauſe of religion, not only as it diverts the attention of clergymen from ſubjects more nearly connected with the duties of their profeſſion, but as it generates a ſpirit inconſiſtent with the amiable character of Chriſtianity. A principal deſign of the Chriſtian religion is to promote univerſal harmony and benevolence. A diſputatious turn of mind begets the oppoſite ſpirit of diſſenſion and perſecution. Each man tenacious of his own opinion is unwilling to acknowledge the ſuperior validity of an adverſary's argument. Though the

diſpute merely be verbal, yet neither will the terms and expreſſions be readily relinquiſhed. However unintereſting the ſubject of controverſy, it will be inveſted with imaginary importance. When fair arguments will not avail, recourſe is had to violent meaſures. Thus the name of religion has been perverted into an engine of oppreſſion and deſtruction to the human ſpecies. And even now that the iron rod of perſecution has been wreſted from the hand of the church, there ſtill exiſts too much of a virulent and perſecuting diſpoſition, which conduces to perpetuate thoſe unhappy differences and diſſenſions, by which the harmony of Chriſt's church is yet infeſted. Far be it from me to wiſh to lay any reſtraint upon a free inveſtigation of truth, or a liberal diſcuſſion of different opinions. Let the mind only firſt be mollified by the amiable affections of the Chriſtian religion, it will then learn to tolerate human errors and imperfections, to pay a proper deference to the ſentiments of others, and to maintain its own with diffidence. It will think it no unreaſonable ſacrifice to truth to yield its own opinions to the force of convincing arguments; or at leaſt to endeavour, that any difference of ſentiment ſhould not diſturb the tranquillity of Chriſt's church, or interrupt the exerciſe of thoſe amiable virtues, which characteriſe true Chriſtians. Were ſuch diſpoſitions more general, the topics of diſpute would be ſoon annihilated, and the diſſenſions amongſt us would quickly ſubſide.

Again, in our ſcientific reſearches the utmoſt freedom of enquiry is encouraged. Every new diſcovery is referred to the conſideration of the public without reſtraint or reſerve; it is brought to the teſt of reaſon,

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and the truth for the moſt part is eaſily aſcertained: and by ſuch means the ſciences are continually improved, and illuſtrated. Our religious enquiries are commonly ſubjected to greater reſtraints; and it is with reluctance, that any ſentiment is generally received, which is inconſiſtent with the prevailing opinions. The mathematical ſtudent conceives this reſtraint, and veneration for eſtabliſhed opinions, to be extremely unſeaſonable, and injurious to the progreſs of religious truth; and, from his earneſt deſire of liberating himſelf from vulgar prejudices, his mind is diſpoſed to advance great lengths in adopting opinions, that militate againſt thoſe, that are generally received. But though truth will always be promoted by liberal inveſtigation, yet there are certain diſtinctions to be remarked between our religious and ſcientific enquiries, which are not properly attended to. The illiterate part of mankind, who are incapable of penetrating far into the depths of reaſoning, and are commonly actuated by prejudices, or ſudden phrenſies, have no immediate concern with the ſciences, as they have with religion: and religious notions are viewed by common minds with a ſuperſtitious awe. Whence the introduction of a new opinion has frequently been productive of the moſt injurious conſequences to ſociety. Beſides in our religious enquiries, where we are often concerned only with probable reaſoning, and that multifarious, it is much more difficult to aſcertain the truth of an opinion, than in the mathematics: and whatever grounds we may at preſent have for embracing a particular notion, it is poſſible, that an acceſſion of new light may ſoon induce us to alter our ſentiments. For theſe ſeveral reaſons therefore it ſurely becomes

comes us to exercise the utmost caution and circumspection in our own enquiries, and to pay some attention not only to opinions supported by respectable authority, but even to the prejudices of others; and not endanger the peace of the community, or give offence to well disposed Christians, by forwardly advancing any novel and unusual opinion, till it has been maturely considered in private, and adopted by a sufficient number of intelligent persons to afford a strong probability of its truth; or indeed without a full conviction of its importance to the community. But from an unreasonable dread of an improper restraint the mind is precipitated into licentiousness of opinion, and, from want of considering the difference between religious and mathematical pursuits, the first conception is hastily adopted, and propagated with unbecoming confidence.

In our mathematical studies reason alone is concerned. As soon as we are convinced of the truth of a proposition, it is entrusted to the memory, and easily recurs upon recollection, whenever we wish to apply it. In our religious concerns it is far otherwise. It is not sufficient, that reason is convinced of what is right, our affections also must be subdued to the service of God. When our worldly interest is at stake, or uncontrouled appetities demand immediate gratification, reason is easily soothed or overwhelmed, and our passions precipitate us into sin. It is therefore necessary, that religious truth should be kept long in contemplation, and be the repeated subject of our reflections, till it has taken such an habitual possession of our hearts, as easily to recur with force in the moment of danger: and our affections must be gradually

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weaned by the exercises of piety from worldly objects, and transferred to such as are spiritual. Now if religion is only studied scientifically, reason may be convinced, but the affections can never be subdued. In a man of improved understanding, reason indeed may lay a considerable restraint upon the passions; but on an uncultivated mind it can of itself acquire but little influence. Here the affections must be immediately addressed: and the offices of piety are more essentially requisite in purifying and spiritualizing the affections, where the assistance of an improved understanding is wanted. The mathematical student is disposed to confide too much on the strength of his reason, in the exercise of which his attention has been chiefly occupied, and neglects as savouring of superstition the regular practice of the exercises of devotion. He omits also to recommend from his pulpit to his more illiterate audience the indispensable necessity of repeated acts of self-recollection, and prayer to God, as the means of guarding against the secret encroachments of vice, and of awakening an habitual reverence for the person and commands of the divine Majesty.

Another injurious effect of our academical studies, and indeed a very material one, is nearly connected with the preceeding. The close systematical reasoning, that is used in the mathematics and metaphysics, is only level to the comprehension of a philosophic mind. We are apt therefore not sufficiently to distinguish between that species of argument, which is adapted to an improved understanding, and that mode of instruction, which is better accommodated to the illiterate part of mankind. They require an appeal

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to their paſſions; that their minds ſhould be arouſed to the contemplation of truth, and that their affections ſhould be intereſted in the practice of it. They are not altogether incapable of reaſoning, and diſcerning truth; but it is neceſſary, that this truth ſhould be placed in various lights, and held for a conſiderable time under actual contemplation. It may be obſerved alſo, that ſtudied correctneſs of language, and artificial ornaments of diction, equally with cloſe argument, render the inſtruction leſs obvious to the comprehenſion of an illiterate audience, as entirely differing from that vague familiar ſtyle of converſation, to which their ears are more habituated.

Again, the ſtudy of the mathematics and natural philoſophy has without doubt contributed much to the removal of prejudices, and the promotion of a liberality of ſentiment: but in weak minds not poſſeſſed of much uſeful information, this liberality often degenerates into licentiouſneſs. "A little learning," it is ſaid, "is a dangerous thing." As ſoon as a young man begins to ſee through vulgar prejudices and errors reſpecting the principles of natural philoſophy and to be capable of detecting the inconcluſive reaſoning of uninformed minds, it is too often, that he affects to diſcover his ſuperiority to common prejudices by pretending to diſcredit every thing, for which he does not perceive a ſufficient reaſon. He does not properly conſider, that there may be very juſt grounds for aſſenting to many propoſitions, which obtain a place in the vulgar creed, that an illiterate perſon is incapable of advancing in defence of his own belief, and which he himſelf is equally unacquainted with. Hence liberality is become a by-word for every extravagance,

vagance, and impertinence of opinion. The more ſerious and important the ſubject of ridicule, the greater the triumph of this pretended liberality. Thus ſcripture hiſtory, the doctrines of revelation, and particularly the offices of devotion, are rendered the objects of ill-timed contumely. Nor are the opinions reſpecting the duties of morality, which originate from the like affected ſuperiority to vulgar prejudices, leſs unreaſonable, and of injurious tendency.

This may ſuffice to elucidate the diſtinct natures of ſcientific and religious knowledge, and to point out what are too often the prejudicial conſequences of the mathematics, when they are not tempered by a religious education, and inſtructions in divinity. Whence we may be enabled to give an anſwer to a remark, that is advanced with an air of triumph; that the ableſt reaſoners have often been either profeſſed infidels, or very ſceptical in their notions reſpecting Chriſtianity; while the moſt zealous friends of the Chriſtian religion are frequently weak and inaccurate reaſoners, and ſavour of enthuſiaſm. Hence by ſome concluſions are drawn of an unfavourable nature to revelation; and by others it is inferred, that the mathematics, and the exerciſe of human reaſon, are injurious to religious truths. The juſtice of the obſervation is not altogether to be admitted, though there is apparently ſome foundation for it. Many perſons, who, in compliance with the ſtudies of our univerſity, or the faſhion of the times, have made a conſiderable proficiency in the ſciences, have afterwards wanted ſufficient inducements to proceed with equal induſtry to divinity, and have not enjoyed the ſame advantages and

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aſſiſtance in the proſecution of that ſtudy. Of courſe they have often remained in conſiderable ignorance of ſacred literature, having only paid it a very ſuperficial attention. Hence either from their own miſconceptions ariſing from partial information, or from their confounding with Chriſtianity the erroneous opinions, that have prevailed in the place of true religion, they are ſometimes diſpoſed to adopt ſentiments unfavourable to revelation, or at leaſt ſuch as can hardly be reconciled with it. Whereas others, who have noticed ſome abuſes of the mathematics, and have conceived, that they were not eſſential in the education of a clergyman, or perhaps of injurious tendency to religion, having employed their time chiefly in the purſuit of ſacred knowledge, without that improvement in the art of reaſoning they might have derived from the ſciences, of courſe have betrayed ſome want of judgment in the ſentiments they have embraced, and of ſkill and ability in the arguments, by which they have attempted to defend their opinions. Thus, by the unfortunate diſunion of ſcience and divinity, the ableſt reaſoners are often either indifferent divines, or unfriendly to Chriſtianity; while the better informed divines are inexpert in the art of reaſoning. From their happy union the greateſt advantages might be derived to true religion. It is nothing extraordinary, that even the profoundeſt reaſoners ſhould be incapable of arguing judiciouſly on ſubjects, to which they have only directed a ſuperficial attention. The meaneſt and moſt illiterate mechanic will have a more thorough knowledge of the art, which he has made the employment of his life, than the ableſt philoſopher could ever attain to by the utmoſt efforts of his reaſoning faculties. Too great deference

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therefore is not to be paid to the opinions of thoſe perſons, who, preſuming on the powers of improved underſtandings, have attempted to decide peremptorily on what have never been the objects of their attentive ſtudy: neither from the extravagancies of ſuch perſons are we to conclude with others, that the art of reaſoning is injurious to religious truth.

We have hitherto confined our view to ſuch effects, as the mathematics are likely to have produced on the minds of thoſe, who have paid them ſome degree of attention. Let us now take notice of other eventual conſequences of the preſent ſyſtem of education in our univerſity. To make a creditable proficiency in the mathematics requires a clear conception, as well as perſevering induſtry. Such perſons then, as have not abilities adequate to ſo difficult a ſtudy, or inclination to undertake it, or are not ſufficiently ſtimulated by the powerful motive of intereſt, are in general ſuffered to ſquander the moſt precious moments of their lives in idleneſs; ſince whatever little encouragements are afforded to any other ſtudy, they are of a nature, that is not calculated to operate much on the minds of the generality. And any diſguſt, they may have conceived upon their firſt attempt to grapple with the difficulties of the mathematics, may have only increaſed their natural diſinclination for ſtudy. Nay more, as very moderate application is in general found ſufficient in order to obtain thoſe objects, to which under-graduates are uſually ſtimulated by motives of intereſt, therefore neither are thoſe objects, nor the more generous ſpur of emulation, as at preſent excited, capable of ſupporting an unremitted courſe of induſtry, except amongſt a very few perſons. In conſequence, notwithſtanding

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ſome meritorious inſtances of uncommon application, the number of thoſe, who may be ſaid to be really and uniformly induſtrious, is extremely ſmall. Moſt of the reſt, deprived of almoſt every rational employment, and dreading ſolitude, as the worſt of misfortunes, ſtrive to conſume this moſt precious part of their lives in frivolous occupations, in a round of company, or an uninterrupted purſuit of amuſement; books of ſcience are exchanged for a ſpecies of light reading, that adds not much to the maſs of uſeful information, and rarely contributes to the improvement of the heart. The hour of ſleep is protracted; and not only trifling amuſements, but too often ſuch, as have a pernicious tendency, occupy thoſe ſeaſons, that were once devoted to ſtudy. The faculties both of body and mind are enervated for want of proper exertion. Idleneſs is the parent of every evil. Vice is always ready to take poſſeſſion of the vacant mind; eſpecially when it is deſtitute of any ſolid reflections, and a ſenſe of religion, ſufficient to prevent the encroachments of evil habits. But, what is ſtill worſe, depravity is of all things moſt contagious. The induſtrious are gradually drawn from their ſtudies; and the well-diſpoſed are inſenſibly ſeduced into the participation of vicious pleaſures. Having thus contracted habits and propenſities, that are particularly improper in the clerical profeſſion, devoid of almoſt every ſerious impreſſion, they are then perhaps ordained to the office of clergymen, and commiſſioned to diſcharge the duties of their function in a country village, miſerable except in a round of company, and having a perfect diſinclination for that intercourſe with the inferior claſſes of people, which is eſſentially requiſite in the conſcientious diſcharge of

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their duty, as the peculiar patrons of the poor, and which ought to conſtitute the principal part of their ſocial enjoyments, as it is the moſt important branch of their office. From the manner, in which they have been accuſtomed to live in the univerſity, they are diſpoſed to contract an acquaintance of an unprofitable nature, and very exceptionable in their ſituations, that of young men of their own age and rank, and frequently of courſe of profligate manners; inſtead of ſeeking the ſociety of perſons of the moſt reſpectable characters, and of readily mixing in a proper way with the various deſcriptions of people, that they may chance to be concerned with in the diſcharge of their duty; which expoſes them to the continual danger of ſuch improprieties of conduct, as muſt tend to depreciate their characters, and thereby obſtruct the benefit of their profeſſional labours. We may alſo naturally expect, that they ſhould long to fly from the lonely retirements of the country, as inimical to every ſocial enjoyment, to paſs their time in the politer circles of towns. The diſcharge of their duty then dwindles too nearly into a lifeleſs form; they ſeldom viſit their flocks above once a week, and the common people are deprived of a variety of paſtoral attentions, that are of the greateſt importance both to their ſpiritual and temporal welfare.

Alas! amidſt the gaiety and feſtivity of academical life little is the youthful mind prepared to adminiſter ſpiritual comfort to the wretch that is lingering out a miſerable exiſtence under the agonizing tortures of an excruciating diſeaſe: little is it diſpoſed to ſweeten and ſupport with religious conſolations the infirmities of decrepit old age, when after a life ſpent in weariſome

labours paſt ſervices are forgotten by the hard-hearted pariſh-officer, or ſtill more unfeeling maſter of a work-houſe: ſtill leſs is it inſtructed to aſſiſt that wretch, who upon the bed of ſickneſs is firſt brought to a ſerious recollection of paſt errors, and is diſtracted at the ſad account he is about to give before the awful tribunal of God's judgment. Theſe are the ſcenes, where the faithful miniſter of Chriſt is tried and exerciſed, ſo well calculated to controul the effervescence of youthful propenſities, and to impreſs the juvenile mind with ſerious and devout thoughts. It is by theſe condeſcenſions, far more than by the diſplay of oratorical powers, and the external qualifications of a preacher, that the paſtor relieves the ſpiritual neceſſities of his flock: but, alas! rarely is the juvenile ſtudent introduced even in contemplation to ſuch ſcenes of diſtreſs and miſery. In conſequence, the ruinated cottage is paſſed by as a filthy ſpectacle, and the bed of ſickneſs is cautiouſly avoided as a loathſome and offenſive object. Yet did we but know it, would we but make experiment of it, ſo graciouſly has the hand of God provided for the relief of the diſtreſſed, that the more loathſome the ſpectacle, the more too our feelings are excited, the greater will be that ſecret pleaſure, which ariſes from the conſciouſneſs that we *have virtue to be moved*.

It is in a great meaſure in conſequence of the evils we have been adverting to, that ſo much countenance and encouragement are afforded to ignorant men of an enthuſiaſtic turn of mind. The common people are incompetent judges of matters of opinion, but they are not ſo of appearances of piety and ſincerity. And when theſe valuable and ſtriking qualities give a ſanction to doctrines, however irrational in themſelves, and pernicious

ricious in their tendency, we cannot wonder, that they are readily embraced. It is true, there are ſome perſons, whoſe enthuſiaſm breathes a very diſorderly and uncharitable ſpirit; there are others, whoſe ſincerity may juſtly be ſuſpected: yet what man of real ſenſe and piety will not in his own mind be diſpoſed to give a preference to thoſe miniſters of the church, who with unfeigned piety, and vigilant attention to every part of their duty, unite ſome errors and abſurdities of opinion, before ſuch other clergymen, as are uninformed in matters of religion, and negligent in the diſcharge of their profeſſional engagements; who, from a favoured kind of liberality more ſpecious than real, are careful not to give offence, or appear ſingular by maintaining any doctrines, that a corrupt world condemns as too rigid and preciſe, or by ſeeming over earneſt and zealous in their deportment? Yet is it not a reflection upon us, that men, who have zeal not properly tempered with knowledge, ſhould often be the moſt active and uſeful miniſters of the church?

Another conſequence I cannot omit to notice, which indeed is the principal cauſe of the admiſſion of ignorant enthuſiaſts into the church, and of other much more unworthy members. The ſmall ſhare of religious knowledge, that is commonly poſſeſſed by thoſe, who offer themſelves as candidates for orders from the univerſities, being no more than what may eaſily be acquired in any other ſituation of life, the church has hence become open to men of every rank and deſcription; it has been made the receptacle of unſucceſsful members of every profeſſion; and its emoluments have been proſtituted as penſions to diſbanded officers and broken tradeſmen; as it is become the *dernier reſort* of

every inconſiderate young perſon, whoſe whole occupation has hitherto been an intemperate purſuit of pleaſure, when he finds at length, that his extravagance far exceeds the limits of his reſources. All which contributes to the manifeſt decay of piety, and the eſſential injury of the more worthy and learned members of their profeſſion, who are too often buried for ever in obſcurity, and compelled perhaps with large families linger out an uncomfortable exiſtence; being obliged to ſubmit to menial offices, and, in lieu of paying a liberal attention to the wants of others, having no ſmall difficulty, with the utmoſt parſimony and good management, in reducing their expenditures to a level with their incomes. It has only been requiſite for an unſucceſsful tradeſman or officer, to reviſe the little Latin and Greek he had acquired in his earlier years at a country ſchool, and apply himſelf a few weeks to the ſtudy of divinity, that is to ſay, as much as is compriſed in Welchman's Explanation of the Articles, and he was then in poſſeſſion of every requiſite qualification for orders, and as well prepared as many, that went from the univerſities.

To remedy this evil in ſome meaſure, ſeveral prelates, I underſtand, have ſhewn themſelves unwilling to admit any into orders but perſons, who have had a univerſity education. It is true, it may be a deſirable thing to exclude from the church perſons, who have paſſed a conſiderable portion of their lives in the diſcharge of other occupations; or whoſe manners and ſentiments are leſs liberal and reſpectable, than are expedient in ſo important a profeſſion. In a proper education for the church care ſhould be taken not only to furniſh the mind with religious knowledge, but to form

form ſuch habits and diſpoſitions, as are likely to promote a faithful diſcharge of clerical duties, and to guard againſt others, that are leſs compatible with the proper character of clergymen. Now the habits and manners, that are naturally contracted in any other ſtation or employment, are probably ſuch as are not altogether accommodated to the miniſterial function. But perhaps it is too true, that the manners, which are at preſent acquired in the univerſities, are not much more favourable to the church, than what are formed in many other ſituations of life; as alſo that the regulation we have juſt alluded to by no means tends to advance religious knowledge, but rather to give a ſanction to academical ignorance. The qualifications of the candidates ought to be regarded more than the place, at which they have been to acquire them; and the natural tendency of all excluſive privileges is to foſter indolence and remiſſneſs. What then we lament is not ſo much that men, who have unſucceſsfully applied themſelves to other profeſſions, do gain admiſſion into the church, as that perſons, apparently ſo improper, ſhould be capable of being as well qualified for holy orders, as academical ſtudents frequently are. Allowing then, that it is in general proper to exclude perſons from the miniſtry, who have for ſeveral years been engaged in other profeſſions; it is alſo true, that ſome of the moſt reſpectable and beſt informed clergymen have never been at any univerſity, but have been regularly educated at more private ſeminaries with a view to the church: and to exclude ſuch men for the benefit of a graduated dunce is ſurely not affording due encouragement to religious knowledge. Indeed it may be impoſſible to keep out ſome

exceptionable characters, without preſcribing certain general rules; but in order to render the aforementioned rule properly efficacious, I maintain, that it is neceſſary to afford greater encouragement to the ſtudy of divinity in the univerſities.

Having thus particularly enquired into the effects, which the univerſity education in its preſent ſtate is calculated to produce on the clerical character, and in general on the manners of the community, we may be allowed to expatiate a little on the benefits, that would ariſe from the encouragement of divinity, as an academical ſtudy. In the firſt place, the injurious conſequences, we have attributed to the mathematics, would in general be effectually obviated, if only the ſtudent were afterwards conducted by proper directions and aſſiſtance to the ſtudy of divinity under the inſtructive hand of a judicious tutor: by which means he would be guided in the application of that experience he had recently acquired in the art of reaſoning, and be cautiouſly guarded againſt its abuſes. A more intereſting employment would alſo be offered to the attention of thoſe, who are not diſpoſed to be induſtrious in the purſuit of mathematical knowledge, and which might be blended with the ſeverer ſtudies of others. We may next obſerve, that to preſs religious conſiderations upon the minds of mankind preſents itſelf to our view as the natural, and only effectual, remedy of the prevailing licentiouſneſs of ſentiment and conduct. And it is impoſſible, that the attention of young perſons of liberal education can be repeatedly directed to ſo intereſting a ſtudy without their experiencing ſome beneficial conſequences; as it is the peculiar excellence of this diſtinguiſhed branch of knowledge,

ledge, that, while it informs the mind, it improves the heart. The levity and want of conſideration of young perſons we would rather regard as the joint effect of their early years, and ſome miſmanagement in their education, than as the reſult of depravity and profligacy of heart. We would infer then from their various improprieties of conduct, that conſcience lies dormant, rather than that it is entirely extinguiſhed. It only remains therefore for us to apply ſome awakening incentive to religious conſideration and ſelf-recollection, in order to diſperſe that miſt of lethargy, which envelopes and debilitates the tender ſprings of conſcience. The ſtudy of divinity, ſupported by proper encouragements and aſſiſtance, is the remedy that ought to be applied; and until ſome proviſion is made for its advancement, while we quietly behold the neglect and contempt, to which religion is ſubjected, we can only expect, that the torrent of corruption will continue to overwhelm us with accumulated violence, and that infidelity and enthuſiaſm will ſhare the ſpoils of true religion. But ſhould this important branch of knowledge be rendered an approved part of academical education, it would be morally impoſſible, that it ſhould repeatedly occupy the hour of ſtudy, without mixing with the private thoughts of the cloſet, as well as gaining frequent admiſſion into converſation, which is an object much to be deſired, as an averſion from converſing on religious ſubjects is one of the moſt notorious inſtances of the prevalent depravity. The pliant minds of liberal and ingenuous youth will not long reſiſt the force of theſe repeated addreſſes to conſcience. That monſtrous hydra, the dread of ſingularity, that bane of youthful manners, will by degrees be diveſted of its terrors; and, we might hope,

that no ſhame would be any longer annexed to a religious profeſſion, and obedience to its dictates, at leaſt by thoſe, who are intended for the ſervice of the church. After the minds of ſtudents have been for ſome time engaged in the purſuit of religious knowledge, and are repleniſhed with ſentiments of propriety and virtue, when they are then commiſſioned to take upon them the care of a pariſh, it muſt argue great inſenſibility, if they are not induced to exerciſe ſome vigilance in attending to their paſtoral duties. We might alſo hope that a continual ſupply of well informed, and ſeriouſly diſpoſed, perſons would be provided for the ſervice of the church, with minds thoroughly diveſted of prejudice, and prepared to defend religion againſt the inſinuating arguments of infidels, as well as the extravagancies of enthuſiaſm, accompanied with that ſeriouſneſs of deportment, and unaffected fervour of piety, which would illuſtrate and enforce a rational repreſentation of Chriſtianity; that no longer the ignorance and lukewarmth of her miniſters would be a reflection on the church; that ill-informed enthuſiaſts would not continue to be her moſt vigilant ſervants; and that it might not be in the power of every diſbanded officer, and unſucceſsful tradeſman, to acquire with eaſe the ſeveral qualifications, which are expected as eſſential in candidates for orders, and are generally experienced in the ſtudents of the univerſities.

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THUS, from the view we have taken of the preſent ſtate of manners, it appears, that to introduce divinity into the regular courſe of academical ſtudies is the natural and proper remedy of the moſt prevalent imperfections of the age. I now proceed to what I purpoſed to treat of in the ſecond place, to ſhew the importance of ſuch a proviſion for the advancement of religious knowledge from conſiderations of general expediency; that its utility does not depend only on the circumſtances of a particular period of ſociety, but that, in every age, and ſtate of manners, it would be attended with the greateſt advantages in preventing thoſe evils, which it may now be applied as the means of correcting. In the firſt place, I ſhall briefly enquire into the nature and deſign of a liberal education, more eſpecially as accommodated to thoſe perſons, who are intended for the ſervice of the church; that we may be enabled to diſcover in what inſtances the ordinary courſe of education is defective; and then we ſhall be prepared to conſider of the moſt judicious method of ſupplying thoſe defects. The ſubject of education is exceedingly comprehenſive, and would of itſelf require a much more voluminous treatiſe, than the whole of the preſent is deſigned to be. But as we are immediately concerned with one branch of it only, though indeed one of the moſt important, a tranſient view of the reſt will be ſufficient for our preſent purpoſe.

In the earlieſt years of life the infant mind is to be aſſiſted in the acquiſition of uſeful ideas, and inſtructed in ſuch elementary branches of knowledge, as conſtitute

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the baſis of a literary ſuperſtructure, or may afterwards become, as it were, the vehicle to more important information. In proceſs of time, as the underſtanding gradually expands itſelf, it is rendered ſufficiently capacious for the purſuit of ſuch ſtudies, as are immediately inſtrumental in awakening the nobler faculties of the ſoul, in refining the ſentiments, in forming habits of induſtry, and a deſire of improvement, by infuſing a taſte for literary productions, and works of genius. By theſe means a certain brilliancy and vivacity of imagination is excited, and a ſeaſonable opportunity is afforded for initiating the youth in the art of compoſition. This is alſo advancing one and an important ſtep in intellectual improvement, as preſenting to the mind at a critical period of life the pleaſures of imagination, as a rational ſubſtitute for the gratifications of ſenſe, or the frivolous purſuits of childhood. But theſe pleaſures, if too aſſiduouſly purſued, are inimical to more ſolid attainments. When therefore the reaſoning faculties begin to acquire a ſuperior degree of ſtrength, as a means of obviating the wild conceits of untutored reaſon, it is time to direct the attention to ſuch ſtudies, as conſtitute a proper exerciſe for the judgment, as accuſtom the mind to arrange its ideas with accuracy and perſpicuity, and habituate it to patient thinking. By ſuch purſuits the mind, in exchange for the pleaſures of imagination, will be prepared for experiencing that more elevated ſatisfaction, which ariſes from the inveſtigation and perception of truth.

As amongſt theſe ſtudies the mathematics, and the ordinary purſuits of our univerſity, are to be claſſed; ſince the particular expediency of mathematics in the education of clergymen is often controverted, a few

additional obſervations on that ſubject may not be improper in this place. It is not ſuppoſed, that the mathematics are eſſentially requiſite in the education of every perſon intended for the ſervice of the church; but only, that they may be cultivated with great advantage by thoſe, who have ability for the purſuit, and have not a particular diſinclination for them. We cannot fail to have obſerved in general the ſuperior penetration and diſcernment, which thoſe diſcover in defending the truth of a propoſition, or detecting the error of fallacious arguments, who have been regularly trained in the art of reaſoning. There is no doubt, but attentive application to any ſtudy, in which much cloſe argument is introduced, is capable of rendering a perſon an expert reaſoner. Yet certainly there are ſome ſtudies better calculated for this purpoſe, than others. In divinity, amidſt the variety of matter, that is preſented to the ſtudent's view, and the different kinds of argument he is concerned with, it is indeed difficult to arrange our ideas with accuracy, and preciſion, and to diſcern their particular agreements and diſagreements, without previous exerciſe in the practice of reaſoning ſyſtematically. Now what purſuit can conſtitute a more proper exerciſe, than a ſtudy, in which the ideas are arranged in the moſt perfect order; where their particular agreements and diſagreements are regularly traced out, and diſtinctly aſcertained; and where all vague and deſultory argument is entirely excluded; when the ability has been ſtill farther exerciſed in the minute examination of the ſeveral ſteps of a long proceſs of cloſe reaſoning, either for the ſake of deviſing ſpecious objections, or of detecting the fallacy of ſuch, as have been ingeniouſly

geniouſly contrived? After having been engaged for ſome time in an employment of this nature, the mind will be prepared to arrange its ideas with order and perſpicuity on any new ſubject, and to diſcern the juſt force of any proceſs of reaſoning; if only a ſufficiency of information is not wanted, and a proper attention is paid to the diſtinct nature of each particular ſtudy.

Such nearly, as we have deſcribed, appears to be the plan of education, which has received the ſanction of our univerſity; which gives particular encouragement to the mathematics, as the proper academical ſtudy, upon the ſuppoſition, that the youth has already made a creditable proficiency in the purſuit of claſſical information *. But is there nothing yet wanted towards forming a uſeful member of ſociety in a liberal, and active, profeſſion? Do we not ſeem to require ſome link, as it were, to connect theſe valuable attainments with the duties of a particular ſtation? Does not the mind yet need a ſupply of ſome knowledge, which has the good of the com-

* This however is hardly more than a ſuppoſition, and very frequently is not true. Though ſome claſſical knowledge is commonly expected, we know, it is often very inconſiderable. The mere form of an examination upon admiſſion, for any purpoſe it at preſent anſwers, might as well be omitted. Yet I cannot but think it would be productive of ſome good, if at leaſt a competent knowledge of the claſſics were generally required. It might keep out ſome exceptionable members from the univerſities; it would prove an additional ſpur to induſtry at ſchool; and prevent the mathematics, as they now do too much, from ſuperſeding the ſtudy of the claſſics in the earlier part of education.

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munity for its immediate object? The preceding education indeed may be ſufficient for a man, whoſe ſole intention is to benefit the world by ſome claſſical or ſcientific purſuit; but what immediate connection have the aforementioned ſtudies with any other ſtation or employment whatever? We have only afforded a general view of a liberal education, as far as it is adapted to any reſpectable ſituation in life; but the profeſſional knowledge, which each individual ſtands in need of in his particular capacity, remains yet to be acquired. It is natural therefore, after this courſe of education is completed, that each perſon ſhould remove to ſome ſituation, where he can have the beſt opportunities of obtaining that profeſſional knowledge he is in queſt of, or at leaſt, that he ſhould place himſelf under the direction of ſome experienced guide. Hence it is uſual for thoſe gentlemen, who deſign themſelves for the profeſſion of the law, to reſort to the inns of court after the concluſion of their academical ſtudies. Such gentlemen, as intend to practiſe phyſic, either make uſe of thoſe profeſſional aſſiſtances, which the univerſity affords them, or remove to ſome other advantageous ſituation for purſuing their medical enquiries. In moſt inferior departments the whole courſe of liberal education is not thought neceſſary, and the youth, after obtaining a competent knowledge of reading, writing, and arithmetic, is bound an apprentice to ſome experienced perſon to be inſtructed in the particular employments of that art, by which it is intended he ſhould gain his livelihood. But where is the divine to acquire that knowledge, which is requiſite in his profeſſion? In order to prepare him for the church he has been ſent to the

univerſity, where he has ſtudied the mathematics! Though the univerſites are regarded in the light of the proper ſchools for clergymen; yet divinity, it ſeems, makes no part of that regular courſe of liberal education, which is uſually terminated at college.

But perhaps it is conceived, that after a young man has concluded his academical ſtudies, he is then ſufficiently qualified for reading divinity by himſelf at his leiſure; or that ſo much religious knowledge may be eaſily communicated in the ordinary courſe of eduation, as is requiſite as a preparation for the clerical profeſſion. To this it might be ſufficient to anſwer, that neither do young men deſigned for the church uſually apply themſelves earneſtly to the ſtudy of divinity upon concluding their academical ſtudies; nor is ſo much religious knowledge in general communicated in the ordinary courſe of education, as it could be wiſhed, that every Chriſtian miniſter were poſſeſſed of. So that it ſeems expedient, that ſome means ſhould be deviſed for the further advancement of religious knowledge. But when it is found neceſſary to procure ſome inſtructions and aſſiſtance in the proſecution of the profeſſional knowledge of all other occupations, or in the purſuit of every other uſeful ſtudy, why ſhould this be thought needleſs with reſpect to one of the moſt important profeſſions, and the moſt intereſting ſpecies of knowledge, and where any error or miſconception is often particularly ſerious in its conſequences? Can it be imagined, that young perſons, however well diſpoſed, ſhould of themſelves be capable of forming a right conception of the moſt rational plan of purſuing their ſtudies, or that they ſhould conduct their enquiries with perfect impartiality,

ſiality, uninfluenced by preconceived notions, and guarding equally againſt the extremes of enthuſiaſm and licentiouſneſs? On the other hand, it is naturally to be expected, that they would meet with continual difficulties, and diſcouragements; would find that they had ignorantly expended their time on objects of inferior importance; and after all would have no clear conception of what was meant by the ſtudy of divinity. The fact ſpeaks for itſelf. There is no ſtudy, in which young perſons are commonly more at a loſs, what plan to purſue, what books to have recourſe to, or find it ſo difficult to obtain proper directions and aſſiſtance. And, notwithſtanding the numerous publications on different branches of theological knowledge, there is no ſtudy of any conſiderable importance, with reſpect to which the world is worſe ſupplied with ſyſtematical treatiſes adapted to the initiation of young ſtudents. It is true, in every profeſſion we now and then meet with a ſelf-taught genius. But from the generality of mankind what ſkill or judgment do we commonly expect in the practice of any art, to which they have not been regularly trained? Should we be deſirous of employing about our own affairs even a mechanic, who has never received any inſtruction in the employments of his occupation? Would we willingly truſt our health to a perſon, who has never had any directions, or aſſiſtance in the ſtudy of phyſic. And ſhall all ſuch inſtructions be unneceſſary in the education of thoſe perſons, to whom the care of our ſouls is to be entruſted? The importance of their profeſſion is in itſelf a ſufficient reaſon, why every requiſite aſſiſtance ought to be provided for their information, however eaſy the purſuit might be of

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that ſtudy, with which they are particularly concerned. But in truth it appears to me, that there is hardly any branch of knowledge, in which ſome directions, and aſſiſtance, are more eſſentially requiſite; though, as there cannot be a more intereſting ſtudy, ſo, under the ſagacious inſtructions of an experienced guide, there is none other ſo pleaſant and ſatisfactory, or in the more eſſential parts abounding with ſo few material difficulties. But amidſt the almoſt infinite variety of religious opinions, that always have exiſted, and ſtill continue to prevail; the multitude of unconnected and diſcordant productions on different branches of religious knowledge; the numerous ſubjects, which the ſtudy of divinity ſeems to offer to conſideration; the great difficulty, as it muſt indeed appear to a young man, of coming to the right knowledge of ſcripture, when the beſt and wiſeſt divines have entertained the moſt diſſonant opinions, and have put the moſt oppoſite conſtructions on the ſame paſſages; the youthful mind cannot but be bewildered and perplexed, and incapable of diſcovering a clue, that ſhall lead it ſecurely into the paths of truth. Struck with this embarraſſment the ſtudent becomes indifferent in the purſuit, eſpecially if his induſtry is not ſtimulated by a powerful inducement; or he plunges precipitately into error; or at leaſt careleſsly adopts the opinions, that are firſt preſented to his view. Now ſurely religious error is an evil of ſuch magnitude, that it is our duty to uſe every reaſonable precaution in endeavouring to guard againſt it; and indifference, we muſt be ſenſible, is not leſs injurious in its conſequences to ſociety.

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A ſufficiency of religious knowledge for the profeſſion of the church cannot be conveniently, and advantageouſly, blended with other branches of liberal inſtruction.—The courſe of education, of which we have given a conciſe deſcription, is ſuch, as is accommodated to any liberal ſituation, and indeed ſome knowledge of ſacred literature is worthy the attainment of all, who are deſtined to fill any diſtinguiſhed ſtation in life. But it is not neceſſary, nor can it be expected, that ſo much of their attention ſhould be diverted from their perſonal engagements, that all ſhould be inſtructed in that profeſſional knowledge of divinity, which it is expedient for a clergyman to poſſeſs, as a teacher and guardian of religion. It may alſo be obſerved, that every ſpecies of liberal knowledge may be divided into popular, and philoſophic. The former comprehends what a common mind is in general ſuſceptible of, or what may be eaſily communicated without interrupting the ordinary courſe of education, or being made a diſtinct ſtudy. The latter diſtinguiſhes the man, who has a perfect comprehenſive knowledge of each particular ſpecies of information. The former naturally precedes, and prepares the mind for attending to, the latter. In propoſing a regular courſe of ſtudies in a ſyſtematical plan of education, it is only ſignified at what time, and in what order, each particular ſtudy ſhould engage the principal ſhare of the attention. It is however unavoidable, that the different ſubjects of inſtruction ſhould be variouſly blended together; but chiefly by communicating on ſeaſonable occaſions a popular knowledge of each ſubject previouſly to the time, when it is made the principal object of ſtudy.

Thus ſhould the communication of a popular knowledge of religion, as its importance deſerves, accompany every other branch of education: whereas the proper ſtudy of divinity ought to be regarded as a diſtinct ſubject of inſtruction. But, alas! it is too true, that even the more popular knowledge of divinity is not properly communicated to young perſons. And indeed were it practicable, that a ſufficiency of religious knowledge could be acquired at an early period, ſurely it might become the univerſities, if rightly conſidered as the proper ſchools for clergymen, where at leaſt they uſually conclude their education, to give ſome aſſiſtance in this work; to take care, that paſt deficiencies are properly ſupplied; and to be ſatisfied, that numbers of their ſtudents, who are deſigned for the church, do not go from them ſo extremely ignorant of ſacred literature, as it frequently happens. But what ſhould we conceive to be the fitteſt time, that perſons, who are deſigned for the church, ſhould enter upon the proper ſtudy of divinity? Should a purſuit of ſuch momentous importance to ſociety be undertaken at an early period of life, while the faculties are yet weak and tender, and incapable of cloſe and accurate reaſoning? Do we ſuppoſe leſs ſtrength of underſtanding, leſs maturity of judgment, requiſite for the particular ſtudy of divinity, and the defence of religion, than for the purſuit of our other literary and ſcientific enquiries? And were it ſo, yet the communication of religious knowledge is the employment, by which the clergyman is to benefit ſociety. The ſtudy of divinity therefore ſhould connect his prior attainments with the duties of his profeſſion; in the proſecution of which he

ſhould be aſſiſted in deriving ſuch advantages from other ſources of information, as may contribute to render him a uſeful and reſpectable member of ſociety in the ſtation of a parochial miniſter. In like manner other perſons are commonly inſtructed in the arts of their intended profeſſions, immediately before they deſign to engage in them.

But whatever inſtructions may be provided for perſons, who are engaged in the ſtudy of divinity, we cannot in reaſon expect, that it will be cultivated with much vigour without the application of proper incentives to induſtry. It would argue a great ignorance of human nature to imagine, that a ſenſe of duty, however it might operate on a few, ſhould have ſo much influence on a whole order of citizens, as to induce them to make a conſiderable proficiency in any ſtudy, in the purſuit of which they are not actuated by any additional motive. In the caſe before us, where the principal object of our attention is to increaſe the influence of religion, we are not to preſume, that a ſenſe of religion ſhould operate with much force, before it has experienced this improvement. But however ſtrong the religious principle may be, yet whatever oppoſes it, muſt neceſſarily detract more or leſs from its influence. The natural indolence of man always oppoſes every vigorous exertion; as alſo the proſpect of intereſt allures his attention from every object, by which his intereſt is not promoted. It is therefore expedient, that we ſhould endeavour to overpower this indolence, by making it the intereſt of every individual to perform thoſe things, that are incumbent upon him. Now in moſt occupations ſucceſs in life bears a certain proportion to induſtry and profeſſional ability. A prudent

young perſon therefore is anxious to embrace every advantage within his reach in procuring ſuch inſtructions, as he is likely to find uſeful. But in the church it is well known, that ſucceſs in general does not, and perhaps it is not practicable by any regulation or inſtitution whatever, that it ſhould altogether depend upon perſonal merit and extent of religious information; nor does there at preſent exiſt any extraneous incentive to induſtry, that is ſufficiently cogent. The natural conſequence is, that young men, intended for the church, are for the moſt part not very anxious after acquiring religious information; and ſo long as they are countenanced by mutual ignorance, they are the more indifferent. In the univerſity, indeed, ſo far from there being any ſufficient encouragement offered for the ſtudy of divinity, it is rather the intereſt of the ſtudents to neglect it. If they devote any ſhare of their attention to this ſtudy, before they take their firſt degree, they have ſo much the leſs time for the purſuit of thoſe ſtudies, by which they are to gain public credit and academical emoluments. Afterwards they have no inducement to be at the expence of longer reſidence, and of procuring inſtructions, when there is nothing to be obtained by this additional expence and trouble. They are therefore content to acquire at their leiſure juſt ſufficient knowledge of divinity to enable them to paſs an examination for orders, which is often indeed very inconſiderable.

It may be conceived, that if the biſhops were more ſevere in their examinations, thoſe who intended to be candidates for orders, would be at ſome trouble and expence in obtaining a competency of religious information. In the preſent ſtate of the univerſities, and

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low ebb of religious knowledge, ſuch an attempt might poſſibly be attended with ſo many difficulties, as to render it in a great meaſure impracticable. But it would not anſwer the end, that is deſired. It is not to be expected, nor is it indeed neceſſary, that every miniſter of the church ſhould be poſſeſſed of ſo much religious information as we could wiſh a great part of them were. A certain portion muſt therefore be allowed to be ſufficient for gaining admiſſion into the church; and there would be wanting an inducement to ſeek for more. Whereas we are deſirous, that every individual ſhould be prevailed with to exert himſelf to the utmoſt of his abilities in the purſuit of ſacred knowledge. But no inducement can be expected to have the full effect, unleſs there is a convenient method of aſcertaining, and making public, the reſpective profeſſional merits of each individual.

But to aſſiſt us in determining by what incentives and inducements the ſtudy of divinity ought to be encouraged, it may be of uſe to take into conſideration, by what expedients profeſſional ſkill in other occupations is encouraged, and in what reſpects the clerical profeſſion is different from others.

Now in almoſt every common employment the community at large are competent judges of the profeſſional ſkill of each individual; ſucceſs in life depends upon that ſkill, the deſire of which is a ſufficient inducement for each perſon to procure, as far as he is able, every requiſite inſtruction for acquiring a thorough knowledge of his art: and the demand for any ſpecies of inſtruction uſually begets the ability and inclination to communicate it. If this is not always the caſe, it is in general ſo nearly ſo, or the object is of ſo little public im-

portance, as for the moſt part to render the interference of the ſtate unneceſſary; and perhaps it might be injurious in its conſequences. But poſſibly ſome employments may be ſo diſtinguiſhed from the generality by certain remarkable circumſtances, as to render ſome peculiar precautions neceſſary for their encouragement. It is our preſent concern to enquire, how far this obtains with reſpect to the clerical profeſſion.

In moſt common arts deſigned for aſſiſting our convenience and comfort, the inclination, and often the mere caprice, of each individual cuſtomer is the only object the artiſt has to conſult in the proſecution of his buſineſs. On this his ſucceſs depends, and every deſign of his profeſſion is thereby anſwered. The ſtate in theſe caſes can have no wiſh, but for the comfort of the individual. Each man is the beſt judge of what ſuits his own inclination; and if he err in judgment, no perſon is materially incommoded. And indeed a common perſon can often form as accurate a judgment as a philoſopher, of the utility of ordinary articles of convenience. But there are ſome profeſſions of great importance to the community, with regard to which the common people are incompetent judges of what is moſt expedient for them; and where if they are deceived, the conſequences are not only very injurious to themſelves as individuals, but materially prejudicial to the intereſts of the community. It concerns the ſtate therefore to make an enquiry into the profeſſional ability of thoſe perſons, who are deſirous of engaging in any ſuch employments; that it may authoriſe none to enter upon them, but ſuch as appear ſufficiently ſkilful. Perhaps, as it is never proper to detract in the leaſt from the liberty of the ſubject, except from ſome cogent

gent motive, and as far only as that motive renders it neceſſary, it may not be expedient to prevent any individual from having recourſe to others, if he wiſhes it, but only to take care, that ſuch perſons alone, as appear duly qualified, ſhould have that recommendation, which ſuch an enquiry into their merits would naturally confer. Thus, with regard to the practice of phyſic, the health and lives of individuals are of great importance to the community; and yet the people are incompetent judges of the ſkill of each practitioner. Some enquiry therefore into the qualifications of thoſe, who ſhould have authority to practiſe, might be attended with advantage. A regard to the property of the ſubject, as well as the harmony and good will of ſociety, would likewiſe juſtify ſome reſtrictions reſpecting thoſe, who ſhould be allowed to engage in the ſeveral branches of the law.

But it may be, that there are ſome occupations, with regard to which the people are not only incompetent judges of profeſſional ſkill, and are frequently deluded by ſpecious qualifications; where they will not readily ſuffer themſelves to be guided by authoritative recommendations, but are eaſily deceived into the notion, that themſelves are in every reſpect the beſt judges of profeſſional merit: and yet their error of judgment may be productive of the moſt ſerious conſequences to the community: nevertheleſs it may not be expedient altogether to reſtrain the liberty of the ſubject. It might alſo happen, that thoſe perſons, who ſtand moſt in need of the benefits to be derived from ſuch profeſſions, would be moſt remiſs in providing themſelves therewith, or at leaſt be moſt liable to be deceived in their judgment of the qualifications of the

perſons, to whom they would chooſe to have recourſe. This is the caſe with reſpect to religion. Thoſe, who are in the greateſt need of inſtruction, are the moſt backward in their endeavours to procure it. The ſpecious arts alſo, that are uſed in gaining popularity, are eaſily miſtaken for evangelical qualifications; and it is the intereſt of each preacher, whoſe ſucceſs is to depend on the opinion of the people, to perſuade his admirers, that himſelf is infallible, and to inſtil ſuch notions, as may induce them to believe that the Deity has rendered them the moſt perfect judges of the merit of a preacher. The evils of religious error are often of the moſt ſerious nature to the community; while the benefits derived from the general diffuſion of a rational ſenſe of religion are allowedly of the greateſt importance. In this caſe therefore it ſeems expedient for the ſtate not only to guard againſt the admiſſion of improper perſons into the miniſtry; but to maintain ſuch, as it is thought proper to commiſſion with eccleſiaſtical ſervices, at a public expence; whether by the profits of a tax or tythe, or any other grant or donation. By which means every ſubject will be provided with a religious monitor; and thoſe, who are deſirous of exerciſing their own judgment in the choice of a teacher, will at leaſt be under the neceſſity of rewarding his labours at their perſonal expence. Such are the principal reaſons for a religious eſtabliſhment. The ſtate hereby undertakes to perform, what is effected by the ſentiments of the people with regard to common occupations. It is therefore incumbent on the ſtate to ſupply every ſeaſonable encouragement to profeſſional merit and ability in the place of that incentive to induſtry, which the public opinion conſtitutes

on other occaſions. If however it is guilty of any negligence or omiſſion in this reſpect, it may be juſtly accuſed of abuſe of the public property; and of giving a ſanction to ignorant and improper clergymen; inſtead of exerciſing its utmoſt endeavours, as it is in duty bound, and virtually engages to do, in providing ſuch, as are duly qualified for this important office.

But when by the application of proper inducements a deſire is excited in thoſe, who deſign themſelves for the miniſtry, of making a creditable proficiency in the ſtudy of divinity; as a competent number of perſons will in conſequence thereof be ready to ſupply the aſſiſtance, that is required; it remains to be conſidered, whether it will be moſt expedient to leave each individual to ſeek for inſtructions of ſuch perſons, and in ſuch manner, as ſuits beſt with his inclination and convenience, or to found ſome public inſtitution for the purpoſe of communicating the neceſſary inſtructions.—In many occupations, the employments of which conſiſt only of a few ſimple operations, the art is as effectually taught perhaps in the ſhop of an experienced mechanic, as it could be by means of any inſtitution whatever. Here there are few different opinions with regard to the moſt advantageous method of performing the ſeveral operations. The ſame implements are uſed by almoſt all; and if any improvement of the art is diſcovered, it is in a ſhort time generally acknowledged, and adopted, as ſuch. But with regard to thoſe profeſſions, in which there have always prevailed a conſiderable variety of opinions; where there is an ample field for the exerciſe of the judgment; where alſo more extenſive erudition is requiſite, and advantages may be derived from almoſt every ſpecies of

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uſeful knowledge; and where of courſe more general information, and ſuperior talents, conſiderably increaſe the ability of communicating inſtructions; it may be expedient for the ſtate by ſome inſtitution to collect together, as it were, the wiſdom of ages into one place for the information of an important claſs of citizens. In ſuch caſes the individual is a leſs competent judge of the ability of the perſons, to whom he would chooſe to apply for aſſiſtance; and he might not have it in his power to provide himſelf with ſuch teachers, as are any way diſtinguiſhed for their talents and information. A perſon alſo in a private ſituation is often deſtitute of many advantages and aſſiſtances in communicating inſtructions; as the pupil is in endeavouring to profit by them. The teacher likewiſe will be devoid of that ſtimulative to exertion, and circumſpection, which an oſtenſible ſituation conſtitutes; as of many other inducements, which may be conveniently ſupplied in a public inſtitution. In ſuch a place men of the firſt ability may be procured to aſſiſt in communicating any particular ſpecies of inſtruction. Large libraries may be provided, and every thing elſe requiſite for the advantageous proſecution of any ſtudy. Incentives to induſtry may be more ſucceſsfully afforded to ſtudents, and their reſpective merits better aſcertained, and made public.

It was principally with a view to promote the ſtudy of divinity, that the univerſities were originally founded and endowed; and they are ſtill reſorted to as the proper ſchools for clergymen, though hardly any branch of liberal knowledge is leſs aſſiduouſly cultivated than divinity, and it makes no part of the preſent academical courſe of ſtudy. Inſtead therefore of aſſiſting the advancement

vancement of religious knowledge, they ſurely have an immediate tendency to extinguiſh almoſt all religion, except what conſiſts in form, and outward appearance; and at leaſt an indirect tendency to promote error, as they certainly countenance ignorance in matters of religion, thereby giving no inconſiderable advantage to the enemies of that religion, which we profeſs to maintain and ſupport. And though the univerſities have been reſorted to by other perſons, beſides thoſe intended for the church, yet are they ſtill the proper places for the ſtudy of divinity; and indeed this more general reſort is an advantage. Whatever kind of education may be approved of in the earlier years of life, yet for perſons deſigned for any liberal profeſſion, a public education is highly expedient at that period, when the youth is gradually conducted to manhood; where there is an opportunity of mixing with perſons of different manners, educations, and purſuits. This has a tendency to form a liberality of ſentiment, and convey a greater knowledge of men and manners, than can be acquired in privacy and obſcurity. And ſince every ſpecies of uſeful knowledge may be rendered of ſervice to religion, ſo the opportunities of converſing with a variety of perſons engaged in the purſuit of different objects may be productive of mutual advantages; as it may conduce to blend in thoſe ſtudents, who are deſigned for ſecular departments, a ſtronger ſenſe of religion with their profeſſional information. A univerſity therefore ſhould be calculated for the promotion of every ſpecies of liberal knowledge, that can with convenience be cultivated there. Neither is it expedient, that the places of reſidence during education ſhould be too frequently changed, and there are

no ſuch local advantages elſewhere for the ſtudy of divinity, as the neighbourhood of the principal courts of juſtice, or of large hoſpitals, is with reſpect to law or phyſic.

But it is apprehended by ſome perſons, that though many advantages may be provided for the ſtudy of divinity in the univerſities; yet to render it an academical ſtudy inſtead of promoting liberal enquiries after truth, might prove the means only of confirming error; that the univerſities would naturally preſcribe ſuch a mode of ſtudy, and inſtil ſuch ſentiments, as are moſt favourable to the eſtabliſhment, under which they enjoy their preſent emoluments, and from which their members hope for future preferment. This indeed is an objection of the utmoſt importance, and deſerves to be maturely conſidered. The ſtate by an eſtabliſhment can or ought to have no wiſh, but to countenance, and ſupport, truth. No perſon in theſe enlightened times will ſuppoſe, that any man or body of men is infallible. By what means then is the ſtate to judge of truth? The only criterion, by which it can be ſafely guided, is the general ſenſe of the nation properly collected; and as that ſenſe varies, as to any thing of conſiderable importance, ſince it is ſubject to variations, the laws and cuſtoms, whether of a civil or religious nature, muſt vary alſo. Only it is the concern of the ſtate to uſe every means of promoting liberal enquiries after truth. Now I ſhall endeavour to ſhew, that, if, as we ſuppoſe, the ſtate has no intereſt in obſtructing the advancement of religious truth, and really wiſhes to promote it, the moſt effectual way of aſſiſting its progreſs would be by founding ſuch inſtitutions, as our univerſities, for the ſtudy of divinity; and that now to adopt

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divinity into the regular courſe of academical ſtudies is an object, which every lover of truth, whether a friend or an enemy to the eſtabliſhed opinions, or the nature of an eſtabliſhment, ſhould unite in deſiring, as the means of giving a proper ſupport to the eſtabliſhment only as it deſerves protection, or of effecting by the moſt gentle and adviſable methods that revolution, which an unbiaſſed and philoſophical inveſtigation of truth ſhould authoriſe.

If the univerſities were over-ruled by any extraneous authority, that were intereſted in concealing and oppoſing the truth, they might indeed eventually defend error by giving an improper ſupport to the eſtabliſhed opinions. Thus under the influence of the papal domination, when the dread of ſuch cenſures from a foreign power impended, as in thoſe times of ſuperſtition would be productive of the greateſt evils not only to the individual members of the univerſities, but to the community at large, it was the intereſt of the ſtudents to exerciſe their abilities in deviſing arguments in defence of the preſcribed opinions, or entirely to diſcountenance, and prohibit, freedom of enquiry. Under the preſent circumſtances, though I do not pretend to affirm, that the univerſities would be entirely free from any improper bias, or prejudice, as perfect impartiality is not to be expected in human nature, and indeed a certain averſion from innovation is expedient and politic; yet I argue, that at leaſt a univerſity, as a body, would be much leſs ſubject to the influence of prejudice, than individuals in a more private ſituation. That an individual ſhould entertain any opinion inconſiſtent with thoſe of the eſtabliſhment is an object of

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no importance to the ſtate. Perhaps he finds it his intereſt to embrace without examination the opinions, that are preſented to him. If then he adopts truth, it is his good fortune; but even truth itſelf, when it is not the reſult of liberal inveſtigation, and if we are incapable of defending it, is conſiderably diminiſhed as to its real utility: nor can we ever hope to produce that conviction in others, which we have never experienced ourſelves. On the contrary there are others, who ſeem to be equally overpowered by an inveteracy againſt the opinions of the eſtabliſhment. Hence we may naturally expect, according to the different channels, through which men have imbibed their religious notions, an irreconcileable diverſity of ſentiment; and what is the uſual conſequence with regard to opinions founded upon prejudice, rather than reaſon, a pertinacious attachment to them. Perſons even of ability and good ſenſe, who live in a private ſituation, that mix but little with the literary world, and converſe with hardly any, but ſuch, as look up to them for inſtruction, and are accuſtomed to pay a deference to their ſuperior judgment, employ themſelves rather in ſearching for arguments in defence of the ſentiments, they have originally adopted, than in fairly examining their truth. Their partiality for an opinion they have long maintained is miſtaken for an impulſe of nature, and reaſon; and as they have no ſufficient inducement to pay a proper attention to the opinions of thoſe, that differ from them, they only regard them with neglect, or contempt, inſtead of treating their ſentiments with candour. Hence we often find, that even the moſt ſenſi-

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ble men under ſuch circumſtances will adopt notions the moſt abſurd, and unreaſonable; and that it is next to impoſſible to convince them of their error.

On the other hand whatever is adopted as an opinion of an univerſity becomes an object of public importance, and muſt have ſome weight, as indeed it ought to have, upon the ſprings of government. And if only under the protection and encouragement of the ſtate, divinity were cultivated with as much vigour, as our preſent academical ſtudies, it cannot but be expected to end in the illuſtration of true religion. For when a number of men of ability are engaged in a common purſuit, it is morally impoſſible, that they ſhould all adopt the like ſentiments. And if only here and there an individual ſhould entertain an opinion contrary to thoſe, that are generally received, he would have various opportunities of producing it, and bringing it to the teſt of reaſon, which he would not otherwiſe have experienced. The ſtudents would often confer on the ſubjects of their differences. And by their mutually defending and oppoſing the various arguments, that have been, or may be, advanced againſt the truth, in their mock diſputes in the ſchools, every opinion would obtain a fair diſcuſſion, they would be habituated as well to allow each argument its proper weight, as to diſcern with eaſe the fallacy of the moſt ſpecious reaſoning. Thus truth would gradually work its way, till it is generally received and adopted.

The obvious tendency of an academical inſtitution for the cultivation of ſacred knowledge to promote that uniformity of ſentiment, which ſo eminently becomes a community of chriſtians, is in itſelf no incon-

inconſiderable advantage.—Many perſons expreſs a great admiration of the preſent diverſity of ſentiments. It is true, the prevalence of a variety of opinions will generally in the end conduce to the illuſtration of truth; for as from the colliſion, as it were, of different ſentiments, the luſtre of truth will at length become tranſcendent. But let us uſe our endeavours to accelerate the diſcovery of truth by facilitating this colliſion, and promoting a candid examination of contrary opinions. The progreſs of truth is but ſlow, when there is no other mode of diſputation, than the preſs. An hour's rational converſation will often conduce more towards aſcertaining what is merely verbal in a diſpute, and reconciling differences, than a ſcore of volumes, and the labour of years employed in any other way. Not to mention, that there are many perſons of ability, who are extremely capable of aſſiſting the advancement of true religion, that are averſe from committing their ſentiments to the preſs, and at preſent have no other way of making them public. Now the prevalent variety of opinions is the conſequence of the imperfect modes of communicating religious knowledge, and the little aſſiduity, with which it is cultivated, and of the various obſtacles, by which an impartial and unprejudiced examination of different opinions is impeded. When we have reſpect to that uniformity of opinion, which prevailed under the dark reign of papal ſuperſtition, we may rejoice in the preſent diverſity. But let it be obſerved, that that uniformity of ſentiment, which is effected by the intereſted arts of prieſtcraft, and the unſeaſonable interpoſition of authority, is extremely different from that, which

which is promoted by a liberal inveſtigation of truth. If then a diverſity of ſentiment may be ever regarded as a happy circumſtance, it is then, when it ſignifies, that the chains of ſuperſtition are broken, and that liberal enquiry has triumphed over the wiles of prieſt-craft; but we may look forward with pleaſure to that happy period, when this diverſity will gradually ſubſide, and truth at length generally prevail.

But more than this, not only is a uniformity of opinion a deſirable object, if founded upon truth, but even if it is effected by ſuch means, as will in the end conduce to the diſcovery of truth, though it be accompanied with ſome few errors. And ſurely we of this kingdom have had, and ſtill continue to have ſuch reaſon for lamenting the fatal conſequences of a diverſity of ſentiment, as ſhould make us deſirous of aſſiſting every rational effort to promote a greater uniformity; eſpecially as the ſubjects, about which we uſually differ, are of very immaterial conſequence, compared to the evils, which commonly ariſe from theſe diſſenſions. But if ſome differences of opinion muſt always be expected to prevail, it becomes us to uſe our endeavours, that thoſe differences ſhould not occaſion diſſenſions, or a breach of that harmony, which ought ever to ſubſiſt between chriſtians. This alſo would be an obvious conſequence of the propoſed method of ſtudying divinity, by the friendly manner, in which thoſe differences would be made the ſubject of controverſy. When we diſpute only with an opponent at a diſtance, whom we hardly know in perſon, we are apt to entertain a certain averſion from his character, in proportion as he differs from us in his religious opinions: we conſider him in the light of an

enemy, and regard him with a degree either of hatred, or pity, as in ſome way deprived of the favour of heaven. But when we meet with an opponent in a friend and companion, whom we admire and eſteem for many excellent qualities, and of whoſe good ſenſe we can have no doubt; however warm we may be in the moment of diſpute, our regard for him, and eſteem for his character, are in no reſpect diminiſhed. We can ſtill be friends, though we differ in opinion. Hence a degree of candour, liberality, and humanity, is imbibed, which tends much to reconcile differences, and to prevent thoſe evils, which otherwiſe ariſe from an unavoidable diverſity of ſentiment.

Thus from the preceding conſiderations it appears, that public inſtitutions for the cultivation of ſacred knowledge are eſſential appendages to a religious eſtabliſhment; without which the ſtate may be juſtly accuſed of neglecting to take every neceſſary precaution for the liberal inveſtigation of truth, and the advantages, that are deſigned by an eſtabliſhment, and may reaſonably be expected to flow from it, will be conſiderably obſtructed, if not entirely prevented.—It has not been my intention to examine circumſtantially and methodically into the grounds and principles of an eſtabliſhment, but only to advert to ſuch of them, as are neceſſarily connected with the preſent enquiry. Now it is argued, that indeed it becomes the ſtate to uſe every reaſonable precaution for the advancement of liberal knowledge; but that it is inexpedient, and prejudicial to truth, to make an authoritative demand of aſſent to any ſpecific propoſitions; and that therefore the individual cannot be juſtified in affording ſuch aſſent, eſpecially as it is morally impoſſible,

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that he can perfectly agree with the church in the belief of a very conſiderable number of propoſitions, that are far from admitting of demonſtrative evidence. A tranſient view of this ſubject may tend to elucidate the expediency of the inſtitutions under conſideration. In the firſt place, religion is allowedly of the higheſt importance to the community. It is therefore incumbent on the ſtate by the mediation of its legiſlative power to make ſome proviſion for a matter of ſuch general concern, as the communication of religious inſtructions. And in ſo doing it is equally authoriſed, or rather is under an indiſpenſable obligation, to ordain ſuch miniſters, whoſe principles and ſentiments it approves of, as any ſmaller ſociety in the appointment of its own miniſters, or any houſeholder in the choice of his menial ſervants. When alſo the peace of the community is infeſted with unſeaſonable diſputes about religion, it is incumbent on the legiſlature to take ſuch meaſures, as may tend moſt to reſtore the tranquillity of its ſubjects, or to deprive thoſe, whoſe religious ſentiments are of dangerous tendency, of the power of injuring their fellow-citizens. Again with regard to the individual, there ſurely can be no doubt, but a man upon ſufficiently cogent authority may indeed believe the truth of propoſitions, which from his own information he would have been diſpoſed to think falſe. Still farther for reaſons of conſiderable importance he may be juſtified in ſhewing a tacit acquieſcence in, or at leaſt not openly, and avowedly, oppoſing, opinions, that are ſanctioned by competent authority, which he cannot be altogether perſuaded to believe. The nature and extent of this acquieſcence with regard

either to the degree of perſonal conviction, or the importance of the propoſitions, muſt be ultimately determined by the conſcience of each individual. To whom could we in reaſon wiſh to refer the objections and difficulties, which have occurred to us on ſubjects, about which the beſt informed part of mankind have frequently differed in their opinions—to the people, at large, or to men individually or collectively, of the greateſt information, and moſt approved ability? We cannot be ignorant of the many evils to ſociety, of which ſuch appeals to the people have been generally productive. We muſt therefore be ſenſible, that other cauſes, beſides a perfect conviction of truth, and undoubted ſenſe of duty, have co-operated in the production of effects diametrically oppoſite to the peaceful ſpirit of chriſtianity. Though it is the peculiar privilege of the chriſtian religion, that *the poor have the goſpel preached to them*, yet it becomes us rather to direct their attention to ſuch ſubjects, as are clearly revealed to us for the improvement of our practice, than to ſuch intricacies, as *miniſter queſtions, rather than godly edifying*. For the ſake therefore of peace the individual, we infer, is often juſtified in affording a tacit acquieſcence in his communications with the people to the received opinions of the beſt informed part of mankind, or of the community, to which he belongs; if only he ſatisfies his conſcience by embracing thoſe opportunities, which the circumſtances of the community afford him, of referring his objections to men of ability for their examination; and may wait at leaſt, till his own opinions appear to ſtand the teſt of ſcrutiny, before he openly avows them. There is ſo great a diverſity of private opinion

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amongſt mankind, that were every individual to be guided ſolely by his perſonal ſurmiſes, and to pay no deference to the general opinions of the ſociety, with which he is connected, there muſt neceſſarily be an extinction of all order, decency, and regularity. That there ſhould be ſome ſubmiſſion of private opinion to ſuperior authority for the good of the community with regard to the external conſtitution and diſcipline of the church is equally juſtifiable with the like ſubmiſſion of private opinion, and ſacrifice of natural liberty, with reſpect to civil laws. What degree of latitude of ſentiment is allowable to its miniſters in their public communications with the people, it is the concern of the ſtate to determine. How far any negligence of the legiſlature may authoriſe in any individual an open and avowed oppoſition to its meaſures, he muſt ultimately decide for himſelf. But it is argued, that politics are the proper concern of the legiſlature; and that its members are often uninformed in matters of religion. The legiſlature however by its political wiſdom may deviſe ſuch methods, as afford a reaſonable expectation of raiſing a ſupply of men properly qualified for the ſervice of the church, and may refer the trial and appointment of the miniſters of religion to perſons competently ſkilled in ſacred knowledge. In order therefore to give perfect ſatisfaction, and to acquit itſelf of the great charge incumbent upon it, it ſeems expedient, that the ſtate ſhould make ſome ſuch proviſion for the diligent inveſtigation of religious truth, as that, which is here deſcribed, by which means its opinions and principles would be recommended to the attention of the individual with the higheſt pretenſions to truth, as being the received

ſentiments of the beſt informed part of the community, the reſult of deliberate inveſtigation, to which it would ſeem preſumptuous in any individual openly to oppoſe his private opinions and conjectures. And an individual might certainly acquieſce more readily in the opinions, to which his aſſent is required, when he is well aſſured, that they are ſanctioned by ſuch reſpectable and incontrovertible authority, than when there is room to doubt, whether the preſcribed opinions are really the ſentiments of the community; when at leaſt it is too evident, that they are not commonly adopted as the reſult of deliberate and impartial inveſtigation. Thus by the methods we have adviſed opinions would be maturely diſcuſſed by men of literature and ſcience, and the reſult of theſe diſcuſſions would be communicated to the people *.

The plan of education, of which a ſhort deſcription has been given, compriſes that courſe of preparatory ſtudies, which in general appears to be beſt calculated for thoſe perſons, who are deſigned for the ſervice of the church. But an equal extent of literary qualifications is not eſſentially requiſite in all, whom there

* This deſign of a univerſity is not altogether a novel idea, as appears from the following extract conjointly with the circumſtance, that gave occaſion for it.—"Nempe ad hoc "potiſſimum academias olim a principibus conſtitutas fuiſſe "perſuaſi, ut et populus chriſtianus in lege Dei erudiatur, et "falſi errores (ſi qui exorirentur) curâ et ſolicitudine docto-"rum theologorum penitus convelli et profligari poſſint."—From an inſtrument preſented by the univerſity of Cambridge to Henry VIII. when their opinion was ſolicited reſpecting the pope's ſupremacy. Vide Fuller's Hiſtory of Cambridge, p. 107.

may be occaſion to admit into the clerical profeſſion. It is not abſolutely neceſſary, that all ſhould have a critical knowledge of the ſcriptures. The ſciences are ſtill leſs eſſential qualifications. Neither is it to be expected, that all ſhould be able to form an opinion for themſelves on every ſpeculative religious ſubject, but only that they ſhould be ſufficiently well informed to communicate rational inſtructions and advice to the inferior and more ignorant claſſes of people in conformity to the ſentiments of the moſt intelligent part of the community. Let us then enquire, what are thoſe more indiſpenſable qualifications, which by a proper attention to the education of clergymen, we may in general hope to experience in a ſufficient number to fill the ſeveral departments of the church.

It appears to be an object of the higheſt importance to the community, whether viewed in a political or religious light, that there ſhould reſide in almoſt every pariſh of the kingdom ſome one perſon, whoſe peculiar province it ſhould be to cheriſh in the minds of the people the influence of the religious principle, and to inſtruct them in the duties of common life, as well by a regular and faithful diſcharge of the public offices of religion, as by ſuch private admonitions, and communications, as circumſtances may require; as it is to be hoped, that his example would powerfully co-operate with his inſtructions. It is alſo much to be deſired, that he ſhould be of a diſpoſition to ſhew ſuch an humane attention to the private concerns of thoſe perſons, he is connected with, to their caſual diſtreſſes and neceſſities, as to diſcover, that he feels an intereſt in their welfare; by which conduct he would eaſily acquire their reſpect and eſteem, which, united to his ſuperio-

rity of judgment and information, would enable him to check immorality, and to promote decency, order, and general ſobriety of conduct, and be thereby the means of humanizing the manners, and contributing to the inſenſible improvement of ſociety. I could wiſh to add, that he ſhould alſo be conſidered as the peculiar patron of the poor, and make it his concern to bring forward to public notice ſuch objects as are particularly diſtreſſed, as alſo to prevent any acts of cruelty and oppreſſion. Hence we may perceive, that the public office of a clergyman is but the ſmalleſt part of his duty; and that the improvement of his manners is a more mportant object of education, than the communication of extenſive knowledge. We may conclude therefore, that it is of indiſpenſable importance, that clergymen ſhould be poſſeſſed of a lively ſenſe of religion, pure morals, and forward benevolence; that they ſhould be regular and orderly in their conduct; refined in their manners; liberal in their ſentiments; of good capacities, improved by a regular education, and a competent ſupply of religious and other uſeful knowledge. In particular they ought to be well verſed in the ſcriptures, that being the book, upon which their inſtructions are to be founded, and to which they are continually to direct the attention of their congregations. It might be reaſonably expected, in the preſent ſtate of learning, that they ſhould be tolerably well acquainted with the original languages of the ſcriptures, or at leaſt with Greek and Latin. Another important qualification, and which ught to be attended to more, than it commonly is in our ſeminaries of learning, is an ability to compoſe well in Engliſh, as whatever uſe may be allowed of the writings of other divines, a

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variety of ſubjects muſt neceſſarily ſuggeſt themſelves to every miniſter, who is deſirous of adapting his inſtructions to the circumſtances of his pariſhioners, which he ſhould wiſh to make the ſubject of his exhortations: not to mention, that a certain ſimplicity and familiarity of language is much more intereſting and intelligible to a common audience, than that finiſhed ſtyle, which is better ſuited to the preſs, and the peruſal of the cloſet. A reliſh for books is alſo of great importance in a clergyman, and an inclination to purſue his ſtudies, both as a means of ſubſequent improvement, and to prevent the pernicious effects of idleneſs, and want of conſtant employment. But if I could pronounce any one quality more indiſpenſably neceſſary in the character of a clergyman than another, it is benevolence, it is chriſtian charity. This it is that conſtitutes the proper baſis of every other virtue. This prepares the mind for that rational piety towards the Deity, which regards him as a God of mercy rather than of terrors; and diſpoſes our hearts for the vigilant practice of every virtue through love, rather than fear, from the conſcious ſatisfaction it adminiſters, rather than, as it were, by conſtraint and with reluctance; and eſpecially it prepares us for ſhewing a willing attention to the neceſſities of the forlorn, the afflicted, the indigent, the moſt wretched and diſtreſſed part of mankind, which it ſo particularly falls within the province of a clergyman to comfort and relieve.

To revert again to the ſubject of academical education;—I cannot but remark in this place, that it is a defective circumſtance in our univerſity, that while it is admirably calculated for bringing forward a few young men of ſuperior talents, it is but ill accommo-

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dated to the education of perſons of ordinary abilities. I am ſorry to perceive, that ſeveral of our great ſchools are falling into the ſame error, and the like obſervation, I ſuſpect, may in ſome degree be extended to the other univerſity. Whereas the leading object of every inſtitution for the education of youth ſhould be to provide inſtructions for the generality, for perſons of common capacities, that they may bring forward a ſupply of men, decently behaved, and ſufficiently well informed, to fill the ſeveral departments of common life with propriety. On the other hand, at preſent, if diſtinguiſhed talents are ſometimes raiſed from obſcurity to the moſt eminent ſtations, a great part of our ſtudents, inſtead of reaping any material benefit from their univerſity education, it is much to be feared, incur an eſſential injury. Men of abilities will educate themſelves; like Midas, every thing they touch will be converted into gold. The very difficulties and diſcouragements they may have to encounter will often conduce to their benefit and improvement. Whereas the firſt difficulty is inſuperable by perſons of inferior abilities, and at once occaſions a diſreliſh for application. The path of inſtruction muſt be facilitated for their uſe, and every allurement and incentive held forth. I do not mean to ſuggeſt, that every neceſſary encouragement ſhould not be offered to ſuperior talents. While the improvement of the generality is the leading object of every ſyſtem of education, ſuch particular marks of attention may be eaſily ſhewn to the diſtinguiſhed few, and ſuch allurements offered, as may be of uſe to quicken and aſſiſt their induſtry. Now the arduous taſk of ſcience is well calculated to exerciſe, and improve, ſuperior talents; but it is too

abſtruſe

abſtruſe to be reliſhed in general by ordinary capacities. Let then thoſe young perſons, who are capable of purſuing with credit that more comprehenſive plan of ſtudy, which is here recommended, be provided with every neceſſary aſſiſtance, and encouragement; and perhaps in the diſtribution of academical rewards the principal attention ſhould be ſhewn to thoſe, who have made a reputable proficiency in each of the ſeveral branches of liberal education. But we are not to conclude, that ſuch perſons, as have conceived an averſion from the preſent approved ſtudies of the univerſity, are incapable of every uſeful attainment, nor ſuffer them to ſquander their time in idleneſs, and, as a neceſſary conſequence, be expoſed to the danger of being overwhelmed in immorality. Nay it often happens, that men of the moſt diſtinguiſhed abilities have an unconquerable averſion from the mathematics. And indeed what can in the very appearance be more unreaſonable, than to force the ſame ſtudies on all, eſpecially when the mathematics cannot be regarded as an eſſential qualification in thoſe profeſſions, for which the greater part of academical ſtudents are intended? It appears therefore to be one of the great *deſiderata* of the univerſity to make a fair trial of the abilities of ſuch perſons, as have either conceived a diſinclination for the mathematics, or are incapable of making any conſiderable proficiency in them, by directing their attention to ſome other uſeful ſtudy. Now religious knowledge is an eſſential qualification of a clergyman; it is of great value in every liberal ſituation and profeſſion; the more important branches of it lie within the comprehenſion of every ordinary capacity, and contain few eſſential difficulties. But the

greater

greater part of thoſe young perſons, who are now permitted to waſte their time in idleneſs or vicious gratifications, and an intemperate purſuit of pleaſure, we have reaſon to hope, do not this ſo much from any depravity of diſpoſition, or averſion from rational employment, as from a diſinclination for the ſtudies of the place, and a want of proper aſſiſtance and encouragement in the proſecution of other ſtudies of more eſſential utility. Many of theſe are well diſpoſed young men, who by proper management might eaſily be encouraged to engage in the purſuit of ſome uſeful object. And to reſcue ſo many perſons almoſt from deſtruction, to render them uſeful and reſpectable members of ſociety in an important ſituation, is an object highly worthy the attention of every benevolent diſpoſition, and particularly of a univerſity. Such perſons, as after a fair trial is thus made of their abilities, ſhould not be enabled to make a competent proficiency in the ſtudies, that are required of every clergyman, might then with propriety be recommended to engage in ſome other line of life, as either incompetent, or otherwiſe unqualified, for the profeſſion.

It may poſſibly be apprehended, that if theſe meaſures were adopted, the attention of too many ſtudents would be drawn from ſcientific purſuits, and that the mathematics would be brought into diſrepute. But the inconſiderable proficiency, that is made by the greater part of us in the mathematics, is of no eſſential ſervice whatever, and the time, that has been devoted to them, may in a great meaſure be conſidered as miſſpent. If then only ſufficient inducements are offered to men of abilities and induſtry, who have a reliſh for the ſtudy, to direct a competent ſhare of their attention

tion to the ſciences, there is no doubt, but they will continue to be cultivated as much as can be of any real advantage *.

To extirpate vice and idleneſs entirely from the univerſity is too chimerical a project for any ſenſible perſon to conceive or think of. But ſurely many perſons, who do come from their reſpective ſchools induſtriouſly diſpoſed, and who afterwards neglect their ſtudies in conſequence of their averſion from the mathematics, might by the ſteps we are adviſing be induced to continue induſtriouſly employed. Of courſe the evils, which are the natural effect of idleneſs, would be in ſome meaſure prevented; vice would receive a check;

* It is the opinion of Jebb, that—"The inſtitution of "Dr. Smith, were every other incentive to be withdrawn, "would ſupply ſufficient inducements to the ſtudy of the "more recondite parts of mathematics and philoſophy." I have that opinion of the mathematics, that I cannot but approve of the encouragement, which they at preſent experience from the public examinations, and the claſſes of academical honours. Such honours and rewards as only two or three can obtain are of a nature to aſſiſt and bring forward to public notice a few men of ſuperior abilities, but can have no ſenſible effect on the generality. Whereas thoſe branches of knowledge, which are eſteemed of more general importance, ought to experience ſuch unlimited encouragement, as a public examination, and an arrangement of the names of the ſtudents according to their reſpective proficiency. That the moſt diſtinguiſhed ſhould experience ſome reward in addition cannot be regarded as improper. There are alſo ſome oſtenſible qualifications, which only a few can attain to, and which are not of general uſe, that are more properly encouraged by a limited number of diſtinctions and rewards.

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the perpetual thirſt for company, and amuſement, would be ſenſibly diminiſhed; and the retired ſituation, in which they might be called upon hereafter to diſcharge the duties of their profeſſion, would not be regarded as ſo grievous an evil, as it too frequently is at preſent.

## III.

HAVING thus largely inſiſted upon the expediency of introducing divinity into the regular courſe of univerſity ſtudies, it is time I ſhould proceed to the third head of my enquiry, in which I purpoſe to take under conſideration a plan, by which the deſired improvement might be moſt advantageouſly effected.

Firſt then, we are to conſider by what inducements the ſtudents are to be animated in the purſuit of religious information.—It may be conceived, that if young perſons, in proportion as they have diſtinguiſhed themſelves in their theological ſtudies, were placed in eaſy and comfortable ſituations for rendering their knowledge uſeful to ſociety by the regular diſcharge of the clerical office, this would conſtitute the moſt powerful inducement, that could poſſibly be deviſed. But if we are not able to regulate the diſtribution of church preferment according to our wiſhes, let us not omit to uſe our endeavours to occaſion that church preferment be diſtributed more nearly in proportion to merit; and

and let us add to the precarious expectation of preferment ſuch encouragements, as we have the power of offering. We need only direct our attention to the preſent ſtate of our univerſity to diſcern what inducements may be exerciſed with the greateſt advantage. When ſo much induſtry is at preſent excited in the purſuit of a ſtudy of little uſe in common life, it cannot be doubted, but the like expedients may produce even a more general ſpirit of induſtry in the proſecution of a leſs difficult, and more intereſting, employment, which is at the ſame time of much more eſſential importance *. With regard to moſt ordinary occupations, the proſpect of ſucceſs in life, as we have before obſerved, is the natural, and proper inducement to induſtry in the purſuit of profeſſional information. From the peculiar nature of the clerical function, it does not ſeem adviſable, that the ſimple proſpect of intereſt ſhould be the only expedient, that is uſed in quickening the induſtry of ſtudents, that are deſigned for the church. We are not only anxious, that their minds ſhould be ſupplied with profeſſional knowledge, but that they ſhould be repleniſhed with ſuch virtues, and liberal endowments, as are of peculiar value in their ſituations. It is of

* "If then the abſtruſeſt ſciences and often unintereſting "ſubjects of enquiry are cultivated with aſtoniſhing aſſiduity "in conſequence of a well ſupported emulation, what ſhall we "not expect, when the ſame generous emulation ſhall be "directed into the ſervice of a ſtudy of others the moſt inter- "eſting to the human heart, and in which the attentive "mind is ſubjected to much fewer diſcouragements and in- "ſuperable difficulties ?"

Porteus's Commencement Sermon.

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great importance, that they ſhould be men of diſintereſted principles, that while other perſons in their ordinary employments are chiefly influenced by views of profit, the clergy by their examples, as well as inſtructions, might diſſuade them from that ſervile attention to intereſt, which might lead to unjuſtifiable actions, and ſeduce them from the practice of virtue. It is indeed impoſſible to expect perfect diſintereſtedneſs in human nature, and it is a maxim of the ſoundeſt policy to endeavour to make it the intereſt of each man to do his duty, or at leaſt to prevent his intereſt from acting in oppoſition to his duty. Yet at leaſt it ſeems expedient in the education of clergymen, that other inducements ſhould be employed, beſides merely the hopes of pecuniary profits; that it ſhould be our concern to call forth the nobler virtues, and to repleniſh the mind with ſuch liberal and generous qualities, as may regulate and controul the principle of intereſt. The deſire of excelling in laudable attainments is a quality of ineſtimable value. The conſcious ſatisfaction of having merited approbation is too big with delight to be ever forgotten by that mind, which has once experienced it. Nor can we conceive any quality more likely to promote a cheerful and willing attention to clerical duties. To be eminently diſtinguiſhed is the lot only of a few. The fear of ſhame may be extended to all, and is itſelf a quality of no contemptible value. There is indeed that generoſity in moſt young minds of liberal education, that we have every reaſon to believe, that a well ſupported emulation would produce even more deſirable effects, and awaken a greater ſpirit of induſtry, than the ſimple proſpect of ſucceſs in life. It is commonly at that critical age, when ſtudents are ſent to the univerſities,

verſities, that every ingenuous quality of the human mind is ripe for exertion, before it is debaſed in habits of ſenſuality and diſſipation, or overwhelmed in ſervile attentions to intereſt. A generous emulation, a lively ſenſe of propriety, a dread of ſhame, a fear of offending, and reſpectful ſubmiſſion to their ſuperiors, are at that time prominent features; which, if diſregarded by their ſuperintendants and tutors, will either be imperceptibly extinguiſhed, or be degraded into a baneful ambition of ſurpaſſing in the practices of vice, or ſuch frivolous purſuits, as are incompatible with ſolid attainments. It is our concern to take every advantage of theſe excellent endowments by exerciſing thoſe incentives, which are neceſſary to animate and ripen them, and direct them to their nobleſt objects; in order that we may raiſe the youth to a ſtate of reſpectability, and uſefulneſs, inſtead of quietly permitting him to ſink inſenſibly into indolence and vice. A ſpirit of emulation is therefore to be excited in the purſuit of ſacred knowledge by like expedients with thoſe, by which our preſent academical ſtudies are encouraged. It is only neceſſary to render the motives to induſtry general to all, who are deſigned for orders. There ſhould therefore be not only the credit of a diſtinguiſhed proficiency in view, and a proſpect of ſuch advantages, as might accrue therefrom; but the dread of being refuſed teſtimonials for orders, which ſhould be the conſequence, if they do not make at leaſt a moderate proficiency. Since the mathematics are by no means an eſſential qualification in moſt lines of life, it might be thought a hard caſe, if a perſon were refuſed a degree in conſequence of having neglected a ſtudy, from which he had a particular averſion, and which was never likely to be

of any ſervice to him: but there could be no hardſhip in being refuſed admiſſion into a profeſſion, when, notwithſtanding every advantage were afforded him, he neglected to acquire a competent fund of profeſſional knowledge. There ought therefore to be a general examination in divinity; and the names of thoſe ſtudents, who have made a competent proficiency, ought to be claſſed according to their reſpective merits, as at the examination of quæſtioniſts: but as they have a concern in theſe honours beyond the bounds of the univerſity, they ſhould be made more public. There is a reaſon, why the preſent academical honours ſhould not be made more public, than they are; becauſe the world would be diſpoſed to conſider them as a general criterion of the abilities and information of each individual, whereas they are only a partial one, and of a nature, in which the public at large have no particular concern. But the honours conferred on theological knowledge are an equitable criterion of the profeſſional abilities of clergymen, and conſtitute a proper oſtenſible recommendation.

Now, though we cannot expect, that preferment will be in general proportioned to the merit of each candidate, there may at leaſt be this advantage ariſing from the propoſed examination. At preſent the particular merits and information of perſons, on whom preferment is conferred, or again of thoſe, who are paſſed by unnoticed, are known only to a few of their particular friends and relatives; and indeed hardly to them, as they have never been brought to a teſt; nor have thoſe patrons, who have wiſhed to pay a proper regard to merit, had opportunities of knowing the deſerts of different clergymen, except from private recommendations;

tions; while many of the moſt deſerving and beſt-informed, by the indigence of their circumſtances, the want of friends to recommend them, and introduce them to public notice, or other diſadvantages, remain for ever buried in obſcurity, and poverty. Of courſe, when the religious information of each candidate for orders has been tried, and publiſhed to the world, every worthy patron will have a better opportunity of knowing what men of merit, and profeſſional ability, are yet unprovided for. Even a certain deference to the opinion of the public will operate as an inducement to ſhew additional regard to merit, which is more publicly known; as the world will be forward to cenſure thoſe patrons, who give preferment to the ignorant and diſſipated in preference to men of diſtinguiſhed worth. Though indeed abilities, and extent of information, do not conſtitute an accurate criterion of merit; yet it may be preſumed, that merit will in general accompany conſiderable information of a religious nature; or at leaſt the public voice will for the moſt part favour thoſe only, who unite reſpectability of conduct with diſtinguiſhed talents. Preferment will not then be eaſily proſtituted as penſions to undeſerving characters without experiencing the public indignation; nor will men of diſtinguiſhed merit be ſo likely to remain altogether unprovided for.

The next object of enquiry is, what aſſiſtance and inſtructions ought to be provided for ſtudents in divinity. In the firſt place, it muſt be made the intereſt of the perſons, who are employed in communicating ſuch inſtructions, to exert themſelves to the utmoſt of their abilities: at the ſame time, that every ſeaſonable precaution muſt be taken for the advancement of

truth. Theſe two conſiderations are jointly to be attended to. Firſt then the mode, that is adopted of conveying theological inſtructions, muſt be as open as poſſible to the inſpection and animadverſion of the public. This will operate as a ſpur to the induſtry of thoſe, who are engaged in this employment: it will give occaſion for greater caution and circumſpection in the diſcharge of their office, and it will alſo be the means of their having their ſentiments continually rectified, and their method of inſtruction improved. Hence the taſk of giving inſtructions in divinity ſhould not be entruſted ſolely to the tutors and lecturers of the ſeveral colleges. Many other branches of inſtruction may be conſigned with greater ſafety to men in their more private ſituations. We do not uſually diſagree much in our opinions on claſſical or mathematical ſubjects, as we do with regard to religion; and our attachment to favourite opinions is commonly more violent, and our reſearches after truth leſs animated, the leſs we are under a neceſſity of paying a proper deference to the opinions of others. A young man alſo, who has made a conſiderable proficiency in the mathematics, is perhaps as capable of aſſiſting others in the proſecution of the ſame ſtudies, ſoon after he takes his firſt degree, as one, who has made a greater progreſs in the paths of ſcience; as he has only to point out the ſame track to others, which he himſelf has purſued. But lectures in divinity, which are capable of being illuſtrated by a variety of collateral information, may be continually improved by unremitted application to ſtudy. Now tutors of colleges, who are daily wiſhing to relinquiſh their employments, are not likely to feel a ſufficient inducement to pay that aſſiduous attention

to their ſtudies for the purpoſe of improving themſelves in the diſcharge of this part of their office. The charge therefore of lecturing on divinity ſhould not be entruſted to perſons at a very early period of life; it ſhould be conſigned to ſuch, as have little or no other employment to ſhare their attention; and are likely to chooſe to continue their office a conſiderable term of years. We conclude then, that lectures in divinity ought to be given in public by a perſon, whom the univerſity ſhall think proper to appoint for that purpoſe. There is however ſome inconvenience attending all public lectures, which is experienced in ſome meaſure in the more private lectures of a college tutor. It is impoſſible for a lecturer to accommodate his inſtructions to the ſeveral capacities, as well as particular prior information, of all his pupils. One of the moſt important objects alſo in communicating any ſpecies of information to a young perſon is to examine into the proficiency he makes, and whether he clearly comprehends the ſubjects, that engage his attention. This cannot be conveniently undertaken in public, except in the performance of public exerciſes, and at a final examination. Hence ſeveral perſons are of the opinion, that the union of the public lectures of a profeſſor, and the private aſſiſtance of tutors, conſtitutes that mode of communicating inſtruction, which is beſt accommodated to the nature of a univerſity*; ſince the moſt creditable lectures will be given in general by a public profeſſor; yet ſome private attention to individuals is wanted. And though that mixture of public and private tuition, which is undertaken by college tutors,

* Vide Browne's Eſtimate, vol. ii. p. 66.

may ſuffice with reſpect to ſeveral branches of knowledge, it does not ſeem expedient on the preſent occaſion. A public lecture is conceived to be eſſential. But to whom are the ſtudents to have recourſe for that private aſſiſtance, which they find themſelves in need of? It might indeed be expected of the lecturer, that he ſhould permit his pupils to have acceſs to him for the purpoſe of having difficulties explained, that have occurred in the courſe of the lectures, and of aſking general advice. But more could not in reaſon be required. It is natural to expect ſome directions and aſſiſtance from their tutors; but as this might be conceived an additional burthen, which they would be unwilling to ſubmit to, I know of no better method, ſo as to avoid the inconvenience of private tutors, and attend to the diminution of expences, than to require of the lecturer himſelf, or of ſome perſon immediately commiſſioned by him, for a ſmall conſideration to pay a certain portion of private attention to each ſtudent that frequents the lectures. If more aſſiſtance ſhould be wanted, than what would thus be provided, it might be moſt adviſable to ſeek it during the vacations of ſome experienced clergyman in the country.

Again the intereſt of the lecturer ought to be made to depend in a conſiderable degree on his diligence in the diſcharge of his office, and the ability and information he diſcovers in his lectures. His profits therefore ſhould conſiſt in part at leaſt of the ſtipends, that are paid him by the ſeveral ſtudents, that attend him. Yet he ought to be ſo far independent of his pupils, as to remove the inducement to exerciſe any diſingenuous arts in order to procure a greater number of attendants for the ſake of improving his circumſtances. A ſalary therefore

therefore ſhould be allowed him by the univerſity, though not ſo conſiderable as to render him indifferent as to the ſucceſs of his lectures *, and which the univerſity ought to have the full power of depriving him of, whenever they ſhould be diſſatisfied with his conduct; and in conſideration of this ſalary a certain number of ſtudents, that are deemed moſt worthy of this mark of diſtinction, might be allowed to attend him gratis. The good effect of the aforementioned incentive to induſtry would be conſiderably diminiſhed, if there were any compulſion on the ſtudents to attend the lectures. This therefore ſhould be entirely a voluntary act; and they ſhould be at perfect liberty to procure ſuch information, as might enable them to do themſelves credit, by any other means, ſo as not to tranſgreſs ſuch rules, as the univerſity may judge it expedient to enact from time to time. But ſo long as the lectures are creditable, and in general experience the public approbation, I am perſuaded, they will be very well attended.

The next object of our conſideration is the time and manner, in which the ſtudy of divinity ſhould be introduced and conducted, as compoſing a part of the academical ſyſtem of education. The following plan is with due ſubmiſſion offered to the conſideration of

* This I underſtand to be the caſe in Scotland, and probably at moſt other foreign univerſities. The profeſſors at Glaſgow, I am informed, have ſalaries of about eighty pounds a year; beſides which, every ſtudent, that attends a courſe of lectures, which laſts ſix months, and is called a ſeſſion, preſents the profeſſor with a fee of a guinea and a half, or three guineas, or more, according to the rank and fortune of the ſtudent.

the univerſity, not as altogether perfect, or incapable of improvement, but as what appears to be open to the feweſt, and leaſt conſiderable, objections.

It is propoſed, that the year immediately enſuing the bachelor's commencement be dedicated to the ſtudy of divinity; that a courſe of public lectures be read in divinity during the major part of the three terms of that year; and that at a convenient time a few weeks before the Trinity-ordination of the following year a public examination of the theological ſtudents be held in the ſenate-houſe, and that their names be claſſed according to the proficiency they ſhall appear to have made. Still farther to promote a ſpirit of liberal enquiry, and improve the ability of the ſtudents to defend the truth, and to detect, and confute, error, it is alſo propoſed, that they be repeatedly called upon to diſpute in the ſchools upon ſubjects relating to divinity during the whole of the October and Lent term following *. It might alſo be of uſe to eſtabliſh certain prizes

* Different opinions have been entertained concerning the utility of ſcholaſtic diſputations by men of ſuch incontrovertible judgment, that it would ill become me to attempt to decide between them. It may be proper however in the form of a note to ſubmit to conſideration the reaſons, by which I have been induced to maintain their expediency.

It will not be concluded, that becauſe the practice of ſcholaſtic diſputations is an ancient one, it ſhould therefore be exploded as obſolete. It was adopted in the moſt learned and ſcientific periods of antiquity for its apparent advantages, and the ancient method has been improved upon. It is however ſuſceptible of abuſe. It was perverted by the injudicious practice of that period, when verbal intricacies, and metaphyſical

prizes for the encouragement of ſome objects of conſiderable importance in the clerical profeſſion. Thus ſome prize or medal might be offered to thoſe ſtudents, who

ſical perplexities, occupied the place of ſolid ſcience. But we have learned to reaſon with greater perſpicuity; and the quibbles and ſophiſms of our predeceſſors have been ſucceeded by plauſible, and ſcientific argumentation. It is ſaid, we do not reaſon ſyllogiſtically in common life. Where the agreement, or diſagreement of our ideas is obvious, it is eaſily diſcerned by an ordinary capacity. But where the ſubject is more intricate, and a number of intermediate ideas are neceſſary to aſſiſt us in perceiving the relation between any two, ſome method is wanted. An inexpert reaſoner is either ſatisfied with too ſlight reſemblances, or is embarraſſed by a multitude of ideas, that occur to his imagination at a time, which he is incapable of arranging in ſuch order, as may aſſiſt him in tracing out their particular relation and connection. On the other hand an able reaſoner will introduce ſyllogiſtic order into his reaſoning even on common occaſions, though he deviates from the technical form to avoid the appearance, or imputation, of pedantry. What elſe indeed is that orderly arrangement of the intermediate ideas, which Locke is for ſubſtituting in the place of ſyllogiſm *, but in reality ſyllogiſtic reaſoning without the preciſe technical form? Now the talent of reaſoning with perſpicuity, as alſo of detecting, and accurately explaining, the errors of ingenious, though inconcluſive, reaſoning, appears to be exerciſed and improved by our ſcholaſtic diſputations.

It is alſo a conſideration of the greateſt importance, that any ſpecies of knowledge, which is made the continual ſubject of diſputation in this more enlightened age amongſt men of information and talents, who are intereſted in acquiring

* Vide Locke's Eſſay, book iv. c. 17.

fame

who ſhould deliver up the beſt compoſition on ſome ſubject in divinity, whether in the form of a ſermon or diſſertation. It would operate as an additional incentive

fame by their abilities as diſputants, will acquire a more perfect and liberal inveſtigation, oppoſite opinions will be more thoroughly canvaſſed, than by any other method, that at preſent exiſts. But theſe ſeveral objects, it may be conceived, would be more effectually promoted by means of written diſquiſitions; that the diſputants would thereby have more time allowed them to be correct in their explanations, and to give ſolid and concluſive anſwers. Some better method of conducting ſuch diſquiſitions might poſſibly be ſuggeſted, than at preſent occurs to me. But, I conceive, they would be open to much abuſe. The reaſoning would probably be more vague, and there would be leſs opportunity for debate. The incentive alſo to exertion, I fear, would be conſiderably diminiſhed. On various accounts it is of importance, that diſputations ſhould be conducted as publicly as poſſible. This remark has peculiar weight, when applied to the ſtudy of divinity; in which as prejudices are accuſtomed to operate with greater force, than in the purſuit of any other ſpecies of information, it ſeems expedient, as well to leſſen the force of prejudice, as to prove to the world, that our cauſe, as being that of truth and virtue, needs no ſecrecy or concealment, to render all theological enquiries and diſputations as public as poſſible, and as open to general obſervation.—It muſt alſo be allowed, that it is of great uſe to reaſon well extemporaneouſly. Indeed this is extremely neceſſary in common life, where uſually time is not allowed for much thought and recollection. The talent of giving prompt anſwers is certainly exerciſed in the ſchools. A facility in communicating our ideas

incentive to induſtry, if in the diſtribution of academical emoluments a proper attention were paid to the proficiency each candidate had made in the proſecution of this ſtudy. I could not wiſh, that the time were prolonged in general, before fellowſhips are enjoyed. But at preſent very few are admitted to the participation of their fellowſhips, till a longer time after taking the degree of bachelor of arts, than the divinity examination, as here propoſed, would be concluded. And certain conditions might be exacted of thoſe, who are admitted into fellowſhips at an earlier period, excepting indeed lay-fellowſhips.

In conſequence of theſe regulations ſuch ſtudents, as have not much reliſh for the mathematics, might be

ideas is alſo, I think, with propriety encouraged in our academical examinations.

Should ſcholaſtic diſputations continue to be approved of, ſtill another queſtion may be ſtarted,—whether they are beſt conducted in Latin, or in Engliſh. Many diſputants are prevented from diſcovering their ability from want of readily expreſſing their ſentiments in a language, to which they are not familiariſed. On the other hand, the impetuoſity of the diſputants might not without difficulty be reſtrained, and the diſpute conducted with calmneſs and decency, were they not under ſome neceſſity of collecting themſelves, and compreſſing their ideas, that they might better expreſs them in a leſs familiar language: and indeed it might reaſonably be expected of academical ſtudents to have a competent knowledge of Latin. Otherwiſe the talent of diſputation is the object to be regarded in the ſchools: other trials may be inſtituted of claſſical information. For the moſt part every object is cultivated with the greateſt advantage, if only one is propoſed to the attention at a time.

employing

employing a portion of their time, even while they are under-graduates, in reading divinity with a view to a ſubſequent examination, in which they might do themſelves credit in a manner more correſpondent with their inclination, than at that for the degree of bachelor of arts. And by this greater liberty of choice with regard to the ſubjects, by which they would endeavour to gain reputation, and an inducement to divide their attention between different ſtudies, a ſuperior degree of induſtry might without doubt be excited, than at preſent. With regard to thoſe under-graduates, who have no expectation of academical emoluments, and cannot be prevailed with to read the mathematics, and not having at preſent much inducement to purſue any other ſtudy, paſs moſt of their time in perfect idleneſs, I ſee no reaſon, why they ſhould not be permitted, and even encouraged to employ the principal part of their time in the ſtudy of divinity. They would be at perfect liberty to attend the theological lectures at an earlier, than the regular period; and a ſecond attendance might be allowed for a ſmaller fee. It is certainly of importance to the community, that the ſciences ſhould be cultivated by ſome men of ability. If they were not taught in the univerſities, it is probable, they would never be properly attended to. It ſhould alſo be our endeavour to render, as far as we are able, ſuch perſons, as are deſigned to fill the more diſtinguiſhed ſituations, whether of the church, or ſtate, men of ſolid judgment, and of a ſcientific turn of mind. But we ſhall effect as much as we can reaſonably hope for, if only certain general encouragements are afforded the ſciences in the univerſities, and ſome obligation is impoſed upon thoſe to cultivate them, that look

forward

forward to academical emoluments. And as moſt of this claſs are obliged to pay ſome attention to the mathematics; ſo we might with equal eaſe and propriety compel all to make a creditable proficiency in the ſtudy of divinity, who purpoſe offering themſelves as candidates for orders. A certain knowledge of divinity is indeed highly worthy the attainment of every perſon deſigned for any liberal profeſſion and ſituation in life. And though other ſtudents could not be expected to acquire all that profeſſional knowledge, which ſhould be required of thoſe intended for the church, they might be encouraged to attend the divinity lectures; while it might be ſubmitted to their diſcretion, whether they would perform the exerciſes, and paſs the examination, or whether in conſequence of ſo doing they would chooſe to have their names publiſhed. Indeed with regard to ſome deſcriptions of ſtudents, all that the univerſity can reaſonably expect, or hope to effect, is to be ſatisfied, that they have employed their time of reſidence to ſome uſeful purpoſe. Their examination therefore for a degree might be rendered as promiſcuous, as can be done with convenience. And indeed as perſons are now appointed ſolely for the purpoſe of examining thoſe ſtudents, who are not candidates for academical honours, there can be no difficulty in rendering their examination more promiſcuous, than has been uſual hitherto. The great object with regard to them is to prevent idleneſs, and its general concomitant vice; and if theſe ends are anſwered, there appears no reaſon, why we ſhould be diſpoſed to refuſe the honour, or advantage of a degree.

HAVING

HAVING now brought to a concluſion the plan which I was deſirous of ſubmitting to the conſideration of the univerſity, for introducing divinity into the regular courſe of academical ſtudies, it may not be improper to make a few remarks on thoſe proviſions, which have already been inſtituted with the like view. Since all of theſe have failed of their intended effect, it will perhaps be conceived, that we have no reaſon to expect, that what I have recommended would be followed with greater ſucceſs. A tranſient view therefore of the defective circumſtances of former inſtitutions will enable us to diſcern, whether I have ſufficiently guarded againſt the like ſources of abuſe.

The univerſities, it was before remarked, were inſtituted principally with a view to promote the ſtudy of divinity. Our worthy anceſtors however in their pious endeavours to aſſiſt in the execution of ſo laudable an object, betrayed a great ignorance of human nature. They did not ſufficiently conſider the neceſſity of making it the intereſt of each perſon to exert himſelf to the utmoſt of his abilities in the performance of thoſe duties, that are expected of him. But by endowing profeſſors with a ſalary, that had no dependance on their particular exertions, they only offered a bribe to their indolence, and thus eventually provided worſe inſtructions for ſtudents, than they might eaſily have procured for themſelves. A perſon could not be deprived of his profeſſorſhip without groſs negligence. The lectures would at firſt be given with ſome propriety. A greater degree of remiſſneſs would be gradually introduced, till they would ceaſe to be worth

attending; and then the very form of lecturing would ſoon be entirely dropt. The event has been perfectly agreeable to theſe obſervations. In the earlier part of this century lectures of form were read almoſt to bare walls; but the form itſelf has been omitted for ſeveral years. Beſides the inſtitution of profeſſors for the purpoſe of reading lectures to the whole univerſity, ſome proviſion has been made by the ſtatutes of moſt colleges (I believe all) for having lectures read to their reſpective ſtudents on the ſcriptures, or ſome particular branches of religious knowledge, which for the moſt part have been diſcontinued, or have dwindled into a mere form. Hence at length the whole care of inſtruction has been permitted to fall into the hands of college tutors: and indeed, I underſtand, that it formerly was the cuſtom for tutors in every college to give weekly theological lectures to the ſtudents under their care, and that theſe lectures were attended by all the reſident ſtudents without exception * But the tutors not feeling themſelves under an obligation to communicate any particular ſpecies of inſtructions, it has happened at length, to whatever cauſes it is to be attributed, that divinity has become leſs the object of ſtudy in the univerſity, than almoſt any other branch whatever of uſeful knowledge.

It may be remarked, that no notice has been taken of the aſſiſtance, that is at preſent afforded ſtudents of divinity at each of the univerſities, by the Norriſian profeſſor in ours, and the regius profeſſor at Oxford. The mention of this was poſtponed till certain principles had been aſcertained, which ought to be attended to in the foundation of any lectureſhip; that we might

* Vide Jebb's Works, vol. ii. p. 279.

have

have ſome criterion, by which to judge of the expediency of theſe and other like inſtitutions. Now the Norriſian profeſſorſhip, it may be obſerved, is founded on the ſame principles, that others have been, and therefore is expoſed to the danger of like abuſes. It is proper however, as the lectures are now given, that I ſhould be more circumſtantial in pointing out the particular inſtances, in which this inſtitution ſeems defective. I ſhall preface my own obſervations by a ſenſible remark of another writer upon the ſame ſubject. "I do not conceive," ſays he, "that the public "lectures of a ſingle profeſſor in each univerſity (how-"ever great his zeal and abilities) can ever be an ade-"quate remedy for the evils, which have been ſo "often lamented. For if ſome pupils are allowed to "be abſent, or if many who are preſent are not ſuffi-"ciently attentive, whilſt ſuch lectures are delivered, "or are totally careleſs about retaining or reflecting "upon them afterwards, and no ſtrict enquiry is made "into their attention and improvement, how little "benefit will many reap from them * !" This indeed is a material defect, againſt which if no ſufficient remedy be provided, it cannot be expected, that the ſtudy of divinity ſhould be cultivated with much ſucceſs,—that no enquiry is made into the proficiency of the ſtudents, that attend the lectures. Of courſe, it is natural to expect, that in general they ſhould not be ſufficiently attentive, while they are delivered, and that they ſhould be remiſs in retaining, and afterwards reflecting upon, what they have heard. Though the

* Reflections on the State of the Eſtabliſhed Religion, the Clergy, and the Univerſities, p. 54.

lectures

lectures appear to be pretty well attended, ſufficiently ſo perhaps to indicate a diſpoſition in the junior part of the univerſity to be diligent in the purſuit of ſacred knowledge, if only they experienced proper encouragement; yet in reality a very ſmall portion of the whole number of ſtudents, that deſign to offer themſelves as candidates for orders, can be conſidered as regular attendants; and very few indeed prolong their attendance during a whole courſe. Several attend a term or two, becauſe ſome biſhops ſeem to expect it of candidates for orders. A whole courſe, it is to be obſerved, takes up three years. Some conceive, that there is a propriety in attending. It is thought two or three hours ſpent in the lecture-room in a week are not irrationally employed, and might be productive of ſome benefit. The attention however is often but languid. Some are too apt to miſtake the form of attending for real improvement derived therefrom. Perhaps a few obſervations ſtrike them at the time, which are ſoon forgotten; or it may be a few inaccurate notes are taken down, and committed to the bureau, which are not reviſed, till it is not eaſy to make out their meaning. At beſt, the lectures ſeem to be attended rather for the ſake of profiting by the obſervations the profeſſor has been able to collect from more extenſive reading, than in order to derive any benefit from them in the proſecution of concomitant ſtudies. In ſhort, I am perſuaded, that not much eſſential benefit is in reality derived from theſe lectures at preſent. But admitting, that by the inſtitution of examinations in divinity there were a ſufficient inducement for ſtudents to be diligent in the purſuit of religious knowledge, ſtill the Norriſian profeſſorſhip does not ſeem calculated to

anſwer our purpoſe. However excellently the lectures are conducted by the labours of the preſent worthy profeſſor; yet it is to be recollected, that this profeſſorſhip, as we have before remarked, is expoſed to the like abuſes with others; and whenever it may fall into the hands of a man of a more indolent diſpoſition, we may naturally expect, that it will be diſcharged with greater negligence; eſpecially as the profits are by no means an adequate compenſation for the laudable exertions of the preſent profeſſor. If a univerſity examination were eſtabliſhed, it would be expedient, that the lectures ſhould be accommodated to it. But the ſubjects of theſe lectures are ſtrictly preſcribed by the founder of the profeſſorſhip. And as alſo under theſe circumſtances the profeſſor would find himſelf laid more open to obſervation and criticiſm, he might conceive, that more were expected of him, than he were obliged or properly paid to perform. The conſequence would probably be, that he would juſt content himſelf with complying with the form of lecturing agreeably to the will of the founder, and do no more. Beſides the ſubjects of the lectures are perhaps not the moſt judiciouſly ſelected for the purpoſe of initiating youth in the ſtudy of divinity, or at leaſt for promoting liberal enquiries after religious truth. It is extremely unreaſonable, that a private gentleman, himſelf perhaps not the beſt informed in divinity, ſhould be minute in preſcribing the ſubject matter of a courſe of lectures to be read to a learned univerſity. It muſt alſo be confeſſed, that the obvious deſign of this profeſſorſhip is to defend a particular code of opinions, rather than to aſſiſt an unbiaſſed inveſtigation of truth. I am perſuaded, that no friend of liberal

enquiry

enquiry could wiſh, that even his own opinions ſhould be neceſſarily impoſed upon others. The profeſſor's object ſhould rather be to aſſiſt his pupils in forming their own ſentiments, than to prejudice them in favour of a particular ſyſtem. And if the deſign of a univerſity has been properly explained, it muſt follow, that the profeſſor ought to be allowed to exerciſe his own diſcretion in the conduct of his lectures, ſubject only to the reaſonable influence of the univerſity, and of the more intelligent part of the community. It ſeems therefore expedient, that the lecturer ſhould be immediately dependent on the univerſity, and thereby under an obligation to accommodate himſelf to the cuſtoms and inſtitutions of the place. And ſurely it becomes the dignity of the univerſity, however thankfully it may receive any private donations for important purpoſes, to take care, that every neceſſary precaution and expedient is uſed for the advancement of ſo important a ſtudy. Let then ſome perſon be authoriſed to give lectures, according to the plan, which is here ſuggeſted, for the ſole purpoſe of aſſiſting and directing young perſons in their ſtudies in acquiring the elementary, and more generally uſeful, branches of ſacred literature. As it is alſo expedient, that thoſe, ſtudents, who are deſirous of purſuing their enquiries farther, than what may be conceived eſſentially requiſite for a parochial clergyman, ſhould meet with proper encouragement and aſſiſtance; the Norriſian or other theological lectures might be of uſe in aſſiſting them to build upon the foundation, that is already laid, by affording them an inſight into the controverſial points of ſpeculative divinity; and directing their attention to ſuch enquiries, as are more proper,

as an employment of the cloſet, than as the ſubject of parochial inſtructions. But let it be obſerved, that a profeſſorſhip like that under conſideration, is in many caſes an evil, rather than an advantage. When a profeſſor is compelled to read a lecture, who has no intereſt in being at any pains or trouble in the diſcharge of his office, many ſtudents might be induced to embrace the opportunity of attending an indifferent lecture *gratis*, rather than be at any expence in attending a better. By which means the encouragement that another lecturer might hope to experience, whoſe ſucceſs were to depend upon his reputation, would be conſiderably diminiſhed, if not entirely annihilated; and the ſtudy would be cultivated with leſs advantage. This would happen, even were ſufficient encouragement afforded ſtudents to engage in the purſuit of that ſtudy, which is the ſubject of the lecture, and much more ſo, did no ſuch inducement exiſt.

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BEFORE I put a period to the preſent diſquiſition, I cannot omit to embrace the opportunity of making a few remarks on ſome collateral circumſtances of academical diſcipline, and ſuggeſting ſome other regulations, by which the preſent ſyſtem of education may be improved and perfected.—Though our univerſity ſeems tacitly to approve of that courſe of literary and ſcientific ſtudies, the propriety of which I have attempted to defend, yet ſo little general encouragement is afforded

with

with us to the former ſpecies of information, that a very few perſons have any opportunity of diſcovering the proficiency, which they have made therein; and that, what is an evil of ſome magnitude, the mathematics are gradually ſuperſeding the ſtudy of the claſſics in ſeveral ſchools in the kingdom. Beſides the diſtant proſpect of an academical honour is found not to be ſufficient to keep alive a general ſpirit of induſtry for three years and a quarter, and does not uſually begin to operate with much force, till a confirmed habit of idleneſs renders ſubſequent application extremely irkſome. On theſe joint accounts Jebb's corrected propoſal of two public examinations before the bachelor of arts degree ſeems adviſable in the main; the firſt being an examination in claſſical knowledge, and the very elementary part of the mathematics; the ſecond conſiſting at leaſt principally of the ſciences, and other philoſophical ſubjects, as it does at preſent. The near proſpect of the former examination would at a critical period inſpire a generous ardour of emulation, and cheriſh that ſpirit of induſtry, which many diſcover, when they firſt come amongſt us, but which too generally quickly ſubſides. It would operate alſo as an additional ſpur to induſtry at ſchool in the purſuit of thoſe ſtudies, which are beſt ſuited to the earlier years of life, and would afford young perſons a proper opportunity of gaining a reputation in proportion to the progreſs, which they have made. An habit of induſtry well ſupported through the firſt year, would pave the way judiciouſly for the more arduous purſuit of the ſciences; eſpecially, when the foundation of mathematical knowledge has been already laid, and probably with greater ſecurity, than it commonly is at preſent.

By the means alſo of this additional examination, the credit each ſtudent would gain would be more nearly proportioned to the actual extent of his liberal information, than it now is, when a perſon is able to acquire a great name for his proficiency in one line of ſtudy, who is extremely ignorant of every thing elſe; and it would thereby give encouragement to the purſuit of more general knowledge, which certainly is moſt likely to form uſeful members of ſociety.

It is alſo much to be lamented, that, notwithſtanding the credit of our public examination, and the induſtry it is the means of promoting in ſome undergraduates, yet a DEGREE, which ought to be regarded in itſelf as an honorary diſtinction conferred upon men of learning, is acquired by ſeveral, who are not only extremely ignorant of the mathematics, but of every other branch of liberal knowledge. The moderators and examiners, it muſt be confeſſed, have often ſhewn a laudable diſpoſition to reſtrain this proſtitution of a degree. But the conſequence is, that a greater number are induced to ſolicit for degrees in civil law, when the being preſent, while a lecture is read, and little more than the mere form of an exerciſe in the ſchools, are permitted to ſupply the place of every literary acquiſition. To compel all to ſubmit to the ſame line of ſtudy is allowedly unreaſonable. Entirely to ſuppreſs idleneſs is alſo morally impoſſible. But at leaſt this it is in the power of the univerſity to do, and this puniſhment it ought certainly to inflict upon idleneſs, to withhold the honour or advantage of an academical degree from every perſon, who does not give ſuch proofs of his ſcholarſhip to the univerſity, as to ſatisfy it, that his time of reſidence has not been altogether unprofitably

tably conſumed. It is well known, that candidates for law-degrees do not uſually enter that line with any view of applying themſelves to the ſtudy of the civil law. I perceive no reaſon therefore, why ſuch undergraduates, as are deſirous of going out in that line, after they have reſided their uſual number of terms, before they put on their civilian's gown, or proceed to their degrees, ſhould not be compelled to ſatisfy the moderators and examiners of the year then preſent, that their time has not been miſpent, by ſubmitting to a like examination with thoſe, who ſolicit for degrees at irregular times, or are not candidates for academical honours. If indeed they have really made the civil law their ſtudy, they might be referred for examination to perſons, who are competent judges of that ſubject, who might ſatisfy the moderators, whether they have made a creditable proficiency, which might be accepted in lieu of a more ſtrict examination in other branches of knowledge. It might be of advantage alſo to enact ſome reſtrictions with regard to bachelors of arts degrees, that are applied for at irregular times, as ſuch degrees are ſometimes obtained by embracing opportunities, when the moderators are leaſt prepared, or find it leaſt convenient to undertake their examination. That perſons, who have unfortunately loſt a term beyond what the univerſity will allow them, ſhould be under the neceſſity of waiting a year longer for their degrees, might poſſibly in ſome caſes be attended with inconvenience, and hardſhip. One could wiſh therefore that there were a poſſibility of taking a degree in every term, but it might certainly be limited to ſome particular day, or at leaſt to the ſtatutable congregations, excepting only thoſe on the tenth of October; and all can-

didates for degrees on thoſe days ſhould be obliged to be previouſly examined at ſtated times by the two moderators and two examiners of the year then preſent. A ſmaller number, than four examiners, would not be ſo proper, and might eventually occaſion, that degrees ſhould be too eaſily permitted.

Another circumſtance, which the principal ſubject of the preſent treatiſe brings to our recollection, is the expence of academical education. It may be alledged as a ſerious objection to the regulations, which are here recommended, that the prolonging the time of reſidence in the univerſity ſixteen months, would conſiderably increaſe the expences of education, which are already almoſt inſupportable to the parents of many ſtudents. Another objection, that might be ſtarted, ought indeed to have no weight, viz. that it would be the means of bringing young perſons to the univerſity at too early an age; becauſe if they go there at the time they uſually do, or not quite ſo ſoon as many do, theſe ſixteen months would only afford a rational employment for the time, that elapſes between the firſt degree, and taking orders, which is frequently very unprofitably conſumed. But the objection reſpecting academical expences deſerves more attentive conſideration. In the firſt place, how can money be better employed on a ſon, than in giving him an education judiciouſly accommodated to his intended profeſſion? Nay it will even be œconomically employed, if his mind is ſtored with uſeful knowledge, and he acquires a reliſh for induſtry and rational occupation, as it will prevent thoſe expences, which indolence, and its conſequence diſſipation, neceſſarily occaſion, either with regard to the preſent, or the future. This conſideration is of

peculiar

peculiar importance, if he is deſigned for that profeſſion, which is the principal object of our preſent attention; as, if he has no reliſh for ſtudy and the duties of his ſtation, he will experience a great portion of leiſure time, which he will probably conſume in expenſive pleaſures and engagements, ſuch as the moderate incomes of clergymen in general are not competent to, and which probably are not always ſuitable to the character it concerns them to ſupport. Too frequently the extravagance of the parent, while it communicates to the ſon a premature reliſh for the pleaſures of diſſipation, contributes jointly to increaſe the expences of education, and to diminiſh the ability of ſupplying thoſe expences. But let not thoſe parents lay to the charge of the univerſity what has originated in their own improper examples, and injudicious treatment of their children, or indeed in thoſe habits of diſſipation and expence, which are now too frequently acquired even at ſchool. And if only many parents would retrench a few of their own unneceſſary expenditures, they would not have the ſame reaſon for complaining of the burden of their children's education. However the neceſſary expences of a univerſity education bear but a ſmall proportion to thoſe, that are introduced by luxury and diſſipation, the natural conſequence of want of rational employment. And if the propoſed regulations ſhould be capable of producing a greater ſpirit of induſtry, it would be the means of retrenching many of theſe unneceſſary expences; and what might be thus ſaved would amply ſupply the expenditure of another ſixteen months.

But there is one claſs of ſtudents, concerning whom the objection of expence will have conſiderable weight, viz.

viz. thoſe whoſe parents are ſtraitened in their circumſtances, who are themſelves induſtriouſly diſpoſed, and prudent in the management of their expenditures, the common charges of whoſe education is yet a burden, which their parents are often not very able to ſupport. It is incumbent upon us therefore to deviſe ſome means, if poſſible, of reducing their expences. Amongſt other methods I conceive this might be one. In moſt colleges there are a conſiderable number of very ſmall ſcholarſhips, which are given promiſcuouſly among the ſtudents, whether they need any pecuniary aſſiſtance or not; and indeed are ſo trivial, as not to be of any eſſential advantage to thoſe, that want them moſt. A number of theſe might be ſo conſolidated, as to make a few ſcholarſhips of a competent value, and diſtributed amongſt young men in rather contracted circumſtances in proportion to their abilities, and good behaviour. By all means their abilities ſhould be taken into conſideration as well as their circumſtances. It certainly is not expedient, that the univerſity ſhould afford too great encouragement to indigent perſons, without expectations, or abilities ſufficient to raiſe themſelves in the world, by providing them with opportunities of obtaining a univerſity education at little or no expence; as this induces too many to enter into a profeſſion, for which they are very indifferently qualified, only to ſpend a miſerable life, with the burden perhaps of a numerous family, in poverty and diſtreſs. Thus the opportunities of a free-ſchool education, and the ſcholarſhips, with which ſtudents are often ſent from ſuch ſchools to the univerſities, in like manner operate to the ruin of many perſons of low extraction, that might otherwiſe have gotten a comfortable livelihood in a creditable

ble line of buſineſs; who, through a falſe pride in their parents, are induced to embrace theſe opportunities of a free education, and enter into a profeſſion, of which they never become reſpectable members. And what can be conceived a more deplorable ſituation, than that of a country curate, who has a wife and family of children to maintain upon an income of only forty or fifty pounds a year, and that precarious, which is often the fate of ſuch men; eſpecially as they have not the ſame opportunities of improving their ſituations by their induſtry, as perſons of other occupations experience?

With reſpect to the farther reduction of expences, I conceive a few ſumptuary laws might be enacted with propriety. One of late years, where it has been properly enforced, I believe, has contributed much to the diminution of expences, and, what is a ſtill more important object, has given ſome check to intemperance, and other irregularities;—I mean the prohibition of dinners, and expenſive ſuppers. But I am ſorry to obſerve, I do not think, that it is in general properly enforced. If alſo the maſters and tutors were to think it worth their while to take the matter ſeriouſly into conſideration, I conceive, they might diſcern many expences in their ſeveral colleges, that might eaſily be obviated or diminiſhed.

IT is to little purpoſe to deviſe regulations and improvements, unleſs it is underſtood by what authority ſuch regulations can be enforced. Were the univerſity diſpoſed to defray the whole requiſite expence out of its own cheſt, I conceive, that it has the power of effecting every regulation, which is here propoſed, as it ſeems to require no greater extent of authority, than what has been repeatedly exerted. But perhaps the neceſſary expences would be heavier, than what the univerſities could conveniently part with for the aforementioned purpoſes; and it may not be thought reaſonable, that it ſhould make this uſe of funds, which might be variouſly applied otherwiſe for the benefit of the place, when it is in poſſeſſion of large endowments and benefactions for the ſole purpoſe of promoting thoſe deſigns, which are the objects of our preſent wiſhes *. To apply theſe endowments, otherwiſe than as

* The univerſity has been for a long time anxious to expend part of its treaſures in erecting ſome new public building, without being able to determine that any building is eſſentially wanted. A good obſervatory, ſupplied with the beſt aſtronomical inſtruments, correſponds with the mathematical ſpirit of Cambridge. But there are already good obſervatories in the kingdom, where it is probable obſervations are conducted with greater regularity and accuracy, than they are likely to continue to be done at Cambridge. The only building, that appears to be really wanted, is a convenient room for the profeſſors in divinity, and the profeſſors of civil and common law, to read their lectures in; where the ſtudents do not go to ſee experiments, but want only to be ſeated commodiouſly for hearing and taking down notes,

as they are directed by the ſtatutes, or the wills and deeds of benefactors, to be employed, I do not conceive to lie in the breaſt of the univerſity. It is a matter that requires viſitatorial or legiſlative authority. There can be no doubt, but that all authority ultimately reſts with the legiſlature. But it has been a uſual, and indeed a reaſonable, practice, in the caſe of free ſchools and other charitable foundations, to entruſt ſome perſon with a power of inſpecting the execution of the wills and grants of founders and benefactors, of interpreting their ſeveral deeds and ſtatutes, and ſometimes authoritatively enjoining regulations, by which the intentions of ſuch benefactors might be more effectually anſwered under a change of circumſtances, than by a rigid adherence to the literal ſenſe of the ſeveral inſtruments. But it ſeems to have been a matter of doubt, who are the viſitors of the univerſities, or whether the univerſities, as corporate bodies, have any viſitors. Thus Prideaux, in his Letter to Lord Townſhend, obſerving, that "all the particular colleges in both our univerſi-" ties have their reſpective viſitors," adds, "but there " is no ſuch viſitatorial power over the whole body ag-" gregate in either of the ſaid univerſities *." And I find, as related by the ſame author, that, "in the time " of King William, a propoſal was made of viſiting

notes, and occaſionally referring to books, which they may be required to bring with them. This would need but a trifling expence. Yet I cannot but conceive, that the univerſity money would be employed to more public advantage, by promoting ſacred knowledge, and improving the education of clergymen, than by erecting any public building, or any other mode of application.

* Prideaux's Life, p. 491.

" both

"both the univerſities by a royal viſitation, and the lord "chancellor Sommers was for it; but the lord chief "juſtice Holt giving his opinion to the contrary, the "king anſwered that, if they could not agree it to be "a clear caſe, he would not meddle with it; and ſo "the matter dropped *." At all which I confeſs myſelf much ſurpriſed; for it appears to me, that the utmoſt extent of viſitatorial authority has been repeatedly exerted by the king without intermiſſion or controverſy, ſince the time of Henry VIII. and is virtually exerciſed to this very day. Which uninterrupted poſſeſſion of a truſt from time immemorial ſeems at leaſt to eſtabliſh a preſcriptive right. Certainly the ſubject is of that importance, that it deſerves to be inveſtigated. As a matter of law I do not profeſs myſelf competent to decide upon it. It may be proper however to produce my authorities for what I have advanced, and ſubmit the validity of the concluſion to the judgment of perſons of ſuperior information. I ſhall prefix in a few words what elſe occurs to me, that may aſſiſt us in forming an opinion upon the ſubject.

It is aſſerted by Prideaux, that—"Formerly the "biſhops in whoſe dioceſes, and the archbiſhop of "Canterbury, in whoſe province, they ſtood, viſited "thoſe learned bodies, and regulated all diſorders "ariſing in them: but this power hath long ſince "been extinguiſhed by papal exemptions †." It does not appear to me, that he has ſufficient authority to vouch the practice of epiſcopal or metropolitan viſitation. Indeed in former times rights were often not

* Prideaux's Life, p. 192.

† Prideaux's Life, p. 191.

clearly

clearly aſcertained, and authority was frequently exerciſed contrary to right, according as the ſword, or any accidental circumſtances, afforded a convenient opportunity. Yet it ſeems reaſonable to ſuppoſe, that the pope at a very early period would have aſſumed to himſelf the ſole viſitatorial juriſdiction over the univerſities, equally as over all monaſteries, and religious houſes; though perhaps it might be difficult to make it appear clearly, as it is probable, that ſeveral papal bulls and other univerſity records have been deſtroyed by various accidents, as particularly at the deſtruction of Cambridge by the Danes; and there is ſome doubt of the authenticity of certain bulls, which are occaſionally quoted, ſuch as the bulls of Sergius and Honorius *, which otherwiſe would ſet the point in queſtion beyond all diſpute. I believe the only inſtance of epiſcopal or metropolitan viſitation, that ever was actually held at Cambridge before the Reformation, was in 1401, by Tho. Arundel, archbiſhop of Canterbury. By what authority he did this is doubtful, whether as *Legate a latere*, which I think moſt probable, or by the tacit acquieſcence of the univerſity for private views, as Fuller in his Hiſtory of Cambridge ſuggeſts †. Cardinal Poole, who likewiſe was archbiſhop of Canterbury, and alſo chancellor of both univerſities, afterwards held a viſitation at both of them by his power legatine. Oxford was viſited by William Courtney, Arundel's predeceſſor. It appears indeed from records in the Tower, that in 15 Henry III. "The biſhop of "Ely had power and pre-eminence in the univerſity: "for the chancellor was to complain to the biſhop of

* Vide Parker's Hiſtory of Cambridge, p. 19—21.

† Fuller's Hiſtory of Cambridge, p. 60.

"Ely

"Ely againſt rebellious ſcholars: and he was by letter "to ſend to the ſheriff to quell them *." But this is ſomething very different from viſitatorial authority. Again in 1276, ſome differences ſubſiſting between the ſtudents and the archdeacon of Ely, both ſides referred themſelves to Hugh Balſham, then biſhop of Ely, who decided the controverſy. In his determination he adjudges to himſelf a right of hearing all appeals on ſubjects of an eccleſiaſtical nature †. Whether indeed this authority was ſtrictly conſiſtent with former privileges, and exemptions, of the univerſity, may admit of a doubt. But neither is this tantamount to viſitatorial authority. That the univerſity of Oxford was at an early period exempted from all viſitatorial juriſdiction, except of the pope, might, I believe, be made to appear ſtill more clearly; which right however was repeatedly in ſome inſtances conteſted by biſhops, but I do not find with any material effect. There is a bull of Boniface the Eighth, publiſhed about 1298, exempting the univerſity of Oxford from all epiſcopal and archiepiſcopal juriſdiction, which is quoted by Brian Twine ‡. But the viſitation of Oxford by Courtney was ſubſequent to this.

Upon the abolition of the pope's authority in this kingdom, all the power, which he had been accuſtomed to exerciſe, or was ſuppoſed to be poſſeſſed of, which was not declared by the law to be inconſiſtent with the principles of true religion, or the liberties of the people, ſeems to have been transferred to the king by

* Miller's Account of Cambridge, p. 79.

† Vide Fuller's Hiſtory of Cambridge, p. 21.

‡ P. 254.

ſtat.

ſtat. 26 Hen. VIII. c. 1. * and therewith all viſitatorial juriſdiction over monaſteries, religious houſes, and the univerſities. If there were any doubt of this, what was immediately done in conſequence of this ſtatute is the beſt interpretation of what was underſtood by it. Now the very following year Cromwell was appointed by the king viſitor-general of all monaſteries and other privileged places, amongſt which the univerſities were included. And that the king

* The ſtatute is expreſſed as follows: "Be it enacted "by authority of this preſent parliament, that the king our "ſovereign lord, his heirs and ſucceſſors, kings of this realm, "ſhall be taken, accepted and reputed the only ſupreme head "in earth of the church of England, called Anglicana Ec-"cleſia; and ſhall have and enjoy, annexed and united to "the imperial crown of this realm, as well the title and ſtyle "thereof, as all honours, dignities, preheminences, juriſ-"dictions, privileges, authorities, immunities, profits and "commodities to the ſaid dignity of ſupreme head of the "ſame church belonging and appertaining; and that our ſaid "ſovereign lord, his heirs and ſucceſſors, kings of this realm, "ſhall have full power and authority from time to time to "viſit, repreſs, redreſs, reform, order, correct, reſtrain and "amend, all ſuch errors, hereſies, abuſes, offences, contempts, "and enormities, whatſoever they be, which by any man-"ner of ſpiritual authority or juriſdiction ought or may "lawfully be reformed, repreſſed, ordered, redreſſed, cor-"rected, reſtrained or amended, moſt to the pleaſure of Al-"mighty God, the increaſe of virtue in Chriſt's religion, "and for the conſervation of the peace, unity and tran-"quillity of this realm; any uſage, cuſtom, foreign laws, "foreign authority, preſcription, or any other thing or "things to the contrary hereof notwithſtanding." Picker-ing's Statutes at Large.

as well as his ſucceſſors did exerciſe greater viſitatorial authority, than what merely had reſpect to the reformation of the errors of religion, is evident from the accounts we have of their ſeveral viſitations, of which we will proceed to take a tranſient view. We begin with that of Cromwell in 27 Hen. VIII. A. D. 1535, which is ſtyled by Fuller "The firſt general viſitation of Cam-"bridge, jure regio *." The king in his injunctions to the univerſity inveſts Cromwell with a full power of examining, aboliſhing, and making ſtatutes, and requires implicit obedience from the members of the univerſity under pain of deprivation of their emoluments, or expulſion †.—Commiſſioners were again ſent to viſit the univerſity by Edward VI. in 1549, with authority

* Hiſtory of Cambridge, p. 109.

† Vide Statuta Regis Henrici VIII. p. 134 of Statuta Academiæ Cantabrigienſis. I ſhall beg leave to recite the following clauſe, referring the reader for his farther ſatisfaction to the whole of the *Injunctiones Regiæ*, and the following *Articuli Thomæ Leigh*.—"Reſervantes præfato cancel-"lario noſtro Thomæ Cromwell cancellario veſtro et viſi-"tatori generali ſive noſtro aut ejus in eâ parte ſurrogato "cuicunque poteſtatem alias injunctiones indicendi necnon "fundationes chartas donationes ſtatuta privilegia vel exemp-"tiones ſive ordinationes hujus univerſitatis quaſcunque et "bullas et alia papiſtica munimenta examinandi et diſcutiendi "cæteraque pro ejus arbitrio faciendi prout ejus diſcretioni ju-"dicio et experimento de quibus plurimum confidimus melius "videbitur expedire. Quæ omnia et ſingula injunctiones et man-"data a cancellario vicecancellario doctoribus magiſtris bac-"calaureis et aliis prædictis ſtudentibus ſive ſcholaribus "in hac univerſitate quibuſcunque reſpective inviolabi-"liter obſervari ſub pœna privationis dignitatis beneficii "ſtipendii ſeu exilii ab hac academia."

to

to inſpect and amend the ſtatutes, "eamque ibi formam "reipublicæ relinquere, quæ quantum humana pati- "tur imbecillitas labe careat *." They were alſo inſtructed to leave thoſe ſtatutes, which are known by the appellation of king Edward's; to which they added various injunctions of their own.—Again, after the viſitation of cardinal Poole before referred to, there was one Eliz. 1. A. D. 1559, *jure regio*, as Fuller remarks, held by certain commiſſioners inveſted with like powers as former commiſſioners had been. New ſtatutes were again granted. The ſtatutes of the colleges were reviſed, and underwent conſiderable alterations; and particular injunctions were given as well to the univerſity as a body, as to the ſeveral colleges †. The univerſity was again viſited in Eliz. 12. and a new code of ſtatutes delivered, which remain in full force to this day, as being the laſt ſtatutes that were granted us. Since this time however the royal authority has

* Statuta Acad. Cant. p. 145.

† One of the injunctions to the colleges was as follows: "Statuta omnia et compoſitiones quæ contra ſcripturam "ſacram aut regia inſtituta aliquid faciunt abrogata ſunto." Stat. Acad. Cant. p. 203.——In conſequence of which all clauſes in their ſtatutes, that had reference to the exploded doctrines or cuſtoms of the Romiſh church, appear then to have been firſt expunged or altered, and the ſtatutes underwent a more thorough reviſal, than they had ever done yet. But ſome relics of popery are ſtill here and there to be traced out; of which the following paſſage ſeems to be an inſtance: "Quinto, jurabis quod, quando expreſſum fuerit "tibi nomen fundatoris vel fundatricis tuæ, orabis ſpeci- "aliter pro eo vel eâ, et pro fundatrice collegii et benefacto- "ribus ejuſdem, quotidie gratias agendo." Juramentum Sociorum.—Stat. Regin. Coll. Cant.

been repeatedly exerciſed in ſending the "*Literæ Re-*
"*giæ*," and is virtually acknowledged to this day by our applications for the royal mandate and permiſſion to diſpenſe with the execution of the ſtatutes on particular occaſions. To the preceding obſervations we might ſubjoin the reaſonableneſs of the thing, and the uſual cuſtom with regard to all eleemoſynary foundations, that the founders of any charitable endowments, or their heirs and repreſentatives, ſhould be entruſted with the power of interpreting the deeds, by which ſuch benefactions were conveyed, or the ſtatutes, by which the application of them is regulated. Now the ſtatutes, by which we are governed, were granted us by royal authority; and many of our profeſſorſhips and lectureſhips are royal foundations. I underſtand alſo, that when a founder dies without heirs, and no ſpecial viſitor has been appointed, the viſitatorial power reverts to the crown. But I think we are fully authoriſed to conclude, that either by ſtat. 26 Hen. VIII. before referred to, or, if that were doubtful, by the uninterrupted exerciſe of ſuch authority ſince that time, with the continual acquieſcence as well of the univerſity as of the legiſlature, the king is in poſſeſſion of the utmoſt extent of viſitatorial authority over the univerſity, and even it ſeems with greater powers, than viſitors are commonly poſſeſſed of.

Having thus endeavoured to make it appear, that the king is viſitor of the univerſity, and having ſhewn what powers have at different times been exerciſed by him, we are next to conſider, what authority might with propriety be exerted on the preſent occaſion. Let us in the firſt place enquire what it is, that ſeveral of the profeſſors and public lecturers are required

to perform by the ſtatutes of Eliz. 12. which are now in force. Thus in c. 3: "Qui prælegerit theo-"logiam, jus civile, medicinam aut mathematicam, "quaternis diebus in hebdomada ad minimum legat. "Linguarum profeſſores philoſophiæ dialecticæ et "rhetorices eandem in legendo formam obſervabunt. "Quod ni fecerint regii profeſſores decem ſolidis pro "qualibet lectione quam omiſerint mulctentur.—— "Reliqui autem quatuor ordinarii et publici lectores "pro qualibet lectione quam omiſerint ſolvent tres ſoli-"dos et quatuor denarios." The "regii profeſſores" are the profeſſors of Divinity, Civil Law, Phyſic, Hebrew and Greek. The "reliqui quatuor ordinarii "et publici lectores," are the Philoſophicus Lector, the Mathematicus Profeſſor, the Dialectes Profeſſor, and the Prælector Rhetorices, commonly called at this day the Barnaby Lecturers. The ſubjects alſo of their lectures are diſtinctly ſpecified in the ſame code of ſtatutes, c. 6. "Theologicus prælector tan-"tum ſacras literas doceat, atque profiteatur. Juris "conſultus, &c.... Lector Hebraicus non niſi ex fon-"tibus ſacræ ſcripturæ prælegat, ſimulque grammaticam "Hebraicam et linguæ proprietatem docebit." And in c. 5. the regular attendance of all ſcholars at theſe lectures is very ſtrictly enjoined under pain of certain penalties, and other puniſhments. No mention is here made of the Lady Margaret's Profeſſor, being, as I underſtand, laid under a ſtrict obligation to perform the duties of a profeſſor by the deed of the foundreſs. This was the firſt profeſſorſhip eſtabliſhed in our univerſity. The five royal profeſſorſhips were founded by Henry VIII. in 1536 *, excepting that of phyſic,

* Fuller's Hiſtory of Cambridge, p. 124.

which was only augmented by him, and thence conſidered as royal. Now moſt of theſe profeſſorſhips and lectureſhips have dwindled almoſt or entirely into ſinecures. It is therefore propoſed, that the royal viſitatorial interpoſition be ſolicited for the purpoſe of applying towards the advancement of religious knowledge, and other improvements in the academical courſe of education, the emoluments of ſome of thoſe profeſſorſhips, which contrary to the good intentions of their founders have been ſuffered to become ſinecures, and have ceaſed to be of uſe, in promoting that plan of diſcipline, which is here recommended, or any other, which the univerſity in its wiſdom may think more expedient, upon this principle;—that ſince theſe profeſſorſhips have been thus perverted from their original deſign; ſince alſo from ſome imperfections in the nature of their inſtitution, from the advancement of learning, and other cauſes, that have taken place in the ſtate of ſociety, they are not well accommodated to the circumſtances of the preſent times; it is conceived, that the laudable intentions of their founders would be moſt effectually anſwered, if for the future their profits ſhould be appropriated to the aforementioned purpoſes. It would only be proper to ſecure their emoluments for life to the preſent poſſeſſors, and that the univerſity in the mean time defray the neceſſary expences from its own cheſt.

CON-

# CONCLUSION.

I HAVE endeavoured to make it appear, that it is the duty of the ſtate together with an eſtabliſhed religion to provide ſome inſtitutions for the education of its clergy, and the general advancement and illuſtration of religious knowledge. There do exiſt, it ſeems, ample proviſions for this important purpoſe, which enjoy the countenance and protection of the ſtate; and ſo far the ſtate is acquitted of neglect of duty. But the univerſities have ſuffered theſe endowments to be inſenſibly perverted and abuſed, and their profeſſorſhips and lectureſhips to dwindle nearly or altogether into gainful ſinecures, and the ſtudy of divinity to be almoſt entirely neglected. This evil indeed has been imperceptibly increaſing, and perhaps is not to be charged in any meaſure upon any individual of the preſent day. But, as it is, it concerns either the univerſities, or the legiſlature, by their own authority to correct, and obviate the aforementioned abuſes, and ſupply what is ſo eſſentially wanted in the courſe of academical education; or for that purpoſe to requeſt the interpoſition of that viſitatorial juriſdiction, which has been formerly exerciſed, and which I have endeavoured to ſhew the king is poſſeſſed of. If it is doubted, with whom this power reſides, it is the buſineſs of the ſtate to aſcertain it. It might be for the credit of the univerſities, if they were to take the firſt ſtep on the preſent occaſion; otherwiſe it is humbly conceived to be the duty of the legiſlature to interfere, leſt it ſhould become obnoxious to the charge of inſenſibility to the religious intereſts of the community, and diſregard of

that public property which has been piouſly bequeathed for the advancement of true religion.

It is unneceſſary to alledge the general ſenſe of mankind in every age of the expediency of an eſtabliſhed order of citizens regularly educated and inſtructed for the purpoſe of diſſeminating the influence of religion. Let me only obſerve, that while we continue thus unconcerned at the dearth of religious knowledge amongſt us, the expediency of ſuch proviſions, as are here recommended for promoting the ſtudy of divinity, has appeared ſufficiently evident to the diſſenters. In their academical inſtitutions, I underſtand, that the communication of religious inſtructions makes uſually a conſiderable part of their plan of education. In that lately founded at Hackney, thoſe ſtudents, who are deſigned for the miniſtry, are required to prolong their ſtudies two years, during which, they are to be inſtructed in Hebrew, Eccleſiaſtical Hiſtory, Theology, Jewiſh Antiquities, and the ſtudy of the Scriptures, having been previouſly initiated in Ethics, and the evidences of natural and revealed religion. Hence notwithſtanding the many diſadvantages the diſſenters have had to encounter, there have exiſted amongſt them ſeveral of the moſt celebrated divines of this country, whoſe pious labours have greatly contributed to the illuſtration of ſacred literature. The theological writings of Taylor, Lardner, Watts, Benſon, Harwood, are held in the higheſt eſtimation even by the members of the eſtabliſhed church, and in their reſpective departments are continually recommended as of diſtinguiſhed eminence.

While ſuch are the vigilant exertions of the diſſenters to promote religious knowledge, and ſuch the

negligence on our parts, may it not be confidently alledged againſt us with juſt indignation, that our ſole concern is to ſhare the loaves and fiſhes, while the intereſts of true religion ceaſe to influence our attention? May not the eſtabliſhment under theſe circumſtances be too truly repreſented as an unjuſtifiable ſupport of ignorance, and perhaps eventually of error? We are contented, it ſeems, to defend our cauſe with the arm of civil authority, and the effectual auxiliary bounty of Mammon; while we relinquiſh the more feeble armour of erudition, and ſacred literature, for the ſervice of our adverſaries. In the mean time the common people ſuffer for want of paſtoral attentions to their ſpiritual concerns, and the diſſenting intereſt is gradually gaining ground amongſt the more ſerious and religious part of the community. It is a weighty charge, that is advanced againſt us by an eminent diſſenter. "I think," ſays he, "it will "not be denied, that diſſenters, both clergy and laity, "in proportion to their numbers, far excel the clergy and "laity of the eſtabliſhed church in religious and "ſcriptural knowledge. The ſenſible and ingenious men "amongſt the clergy are, in general, any thing but DI-"VINES; and the ignorance of the laity, eſpecially where "there are no diſſenters, is deplorable, and almoſt be-"yond belief *." In God's name let us endeavour to relieve ourſelves from the load of ſuch opprobrious reflections; let us induſtriouſly exerciſe in our behalf thoſe arts, in which alone truth rejoices; and transfer the aid of civil authority, and the irreſiſtible influence of Mammon to that cauſe, which after laborious

* Prieſtley's Conſiderations on Church Authority, ſect. v. p. 57.

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and continued reſearches, and unreſtrained inquiries, ſhall appear at length to prevail; and to ſuch perſons only as are properly armed and diſciplined, as it were, to engage in the ſervice of truth and virtue.

But not only is the dearth of religious knowledge to be lamented; I ſuſpect, it will appear alſo from an impartial ſurvey, that the ſtate of literature in general in our univerſities is conſiderably on the decline. Where is now that ſolid erudition, that extent of information, that ardent thirſt after knowledge, which graced our walls, when Spencer, Pearſon, Cudworth, Whichcot, Sancroft, Lightfoot, Gunning were amongſt the heads of colleges; when ſome of theſe, together with Barrow, More, Eachard, and the great Newton, were in the capacity of profeſſors or tutors engaged in the inſtruction of youth; not to mention a multitude of other perſons of extenſive learning, ſtrength of abilities, and ſublimity of genius, that either now ſtudied within our walls, or were lately ſent forth to bleſs mankind by their ingenious and pious labours; amongſt whom we may enumerate Ray, Tillotſon, Patrick, Teniſon, Wallis, Ward, Beveridge, Milton, Dryden, Stillingfleet, and immediately after them, Barnes, Wollaſton, Bentley, Wharton, Wotton, Whiſton, Clarke, Hoadley, Sherlock, Cotes. Nor indeed is this decreaſe of learning to be wondered at. Almoſt the only induſtry at preſent in the univerſity is that of a few individuals engaged for two or three years in the purſuit of mathematical knowledge. Their object is anſwered. They find that ſpecies of information, which they have acquired, of little eſſential uſe in common life; of courſe they have not much inducement to cultivate it afterwards: and they have not a ſufficient foundation already laid in other branches of

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liberal and uſeful knowledge to purſue them with delight and ſucceſs. If there exiſt a few individuals of diſtinguiſhed talents, and reſpectability of character, who by perſevering induſtry have ſurmounted the diſadvantages they have laboured under, it is not from theſe few, but from the number of well informed perſons, who are evidently much indebted for the groundwork of their acquirements to a rational method of academical education, that the character of a univerſity is to be eſtimated. With regard to the generality, in order that they may afterwards cultivate any ſpecies of knowledge with induſtry and ſucceſs, it is neceſſary that a good foundation ſhould be laid in the courſe of education, under the directions and aſſiſtance of diligent well-informed tutors, ſo that it may in future be purſued with eaſe and ſatisfaction.

If again our univerſities ſhould be compared to foreign ones, as we have drawn a compariſon between their preſent and former ſtate ;—I believe, that it muſt be allowed, that in the magnificence of their buildings, the richneſs of their endowments, the liberal manners of their ſtudents, the elegant comforts of life, and thoſe refinements, which diſtinguiſh a poliſhed and opulent nation, they in general ſurpaſs them. That national liberality of ſentiment alſo, and that ſolidity of judgment, which owe their origin to our admirable conſtitution, and that freedom of enquiry, which is permitted in ſubjects either of a civil or religious nature, and has variouſly contributed to improve the manners of the community, having extended themſelves to our literary and ſcientific purſuits, convey in this point of view to our univerſities an additional appearance of ſuperiority. But as to extent of information

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and induſtrious purſuit of knowledge, I fear, we are not capable of ſtanding a competition; though from the excellence of our conſtitution, the induſtrious ſpirit of our countrymen, and that freedom of enquiry, which is univerſally allowed, one might have expected, that we ſhould ſtill continue to grace thoſe laurels, with which we were once diſtinguiſhed. If we only direct our attention to the poorly endowed univerſities of Scotland, the illuſtrious names of Smith, Robinſon, Hume, Blair, Beattie, Reid, Gerrard, Oſwald, Millar, Playfare, and Arthur, immediately preſs upon our recollection; almoſt all of whom are either now contributing their aſſiſtance, or have been of late years engaged, in the inſtruction of youth within their reſpective univerſities; not to mention the equally celebrated medical and chemical profeſſors of Edinburgh.

Should we now divert our thoughts to other departments of civil life:—In ſome we cannot but remark the regular and habitual induſtry, which an attention to intereſt awakens. In other profeſſions, which more nearly reſemble the church from the nature of their inſtitution, the ſource of their profits, and the mode of promotion, a conſiderable ſeverity and regularity of diſcipline ſuited to ſuch particular ſtations and employments is induſtriouſly maintained. Shall we then think it expedient to be ſtudiouſly attentive to the diſcipline of thoſe perſons, who are deſigned to guard us againſt the attacks of foreign enemies; and be negligent of the education of thoſe, who are commiſſioned to protect us againſt the ſtill more dangerous adverſaries, the baneful effects of luxury and diſſipation, the progreſs of vice, and the diſſolution of religious principles?

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To reſtore whatever has been detracted from the ancient ſplendour of our univerſities, to improve them by a more liberal inveſtigation of ſacred truth, and to regain a perfect ſuperiority over every other academical inſtitution whatever, thoſe more general and extenſive incentives to induſtry, which have been recommended in the preceding pages, appear to be of the higheſt importance. While I am expreſſing my ſentiments on the ſtate of diſcipline and learning in the univerſity in general, I wiſh not to be thought inſenſible of the improvements, that have been introduced into ſome of our ſocieties, and that much encouragement is given in the larger colleges in particular to other uſeful branches of knowledge, beſides the ordinary ſtudies of the place: nor am I ignorant of the laudable efforts of ſome reſpectable individuals in the ſmaller ſocieties to improve the diſcipline of their reſpective colleges; and the advantages, which have followed from their exertions have been too obvious to have eſcaped notice. It is only my wiſh, that theſe advantages and reformations ſhould be rendered more general. Some improvements, it muſt be allowed, the larger colleges are ſuſceptible of, which the ſmaller are not. Emulation is better ſupported, the more extenſive a field it has to range in. What ſcope is there in general for emulation in a ſmall college? Even in the larger colleges, Trinity and St. John's, the range is contracted, and the notoriety ſtill more confined, when compared to the whole univerſity. Who knows what degrees of proficiency are diſcovered at a Trinity or Johnian examination? The public academical honours are univerſally known. Indeed it is advanced as an objection againſt the examinations, which have been of late years inſti-

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tuted at ſome particular colleges, that they draw the attention too much from that mode of ſtudy, which is beſt calculated to procure academical honours. When all neceſſary examinations are rendered public, both the incentive to induſtry will be greatly increaſed, and the ground of theſe objections will be entirely removed. Whatever are commonly regarded as the advantages of a public education, let us make every uſe of them in the univerſity, and not retain the diſadvantages without the benefits. Emulation is univerſally regarded as an important one; and perhaps it uſually operates with greateſt force at that period of life, which is commonly ſpent in a college. Let us then direct that generous ſpirit of emulation, which is already productive of very deſirable effects in one line of ſtudy, to every important branch of liberal education, and particularly to the profeſſional knowledge of much the greater part of our ſtudents. Improvements introduced into particular colleges will be very limited in their benefits to the community, while other ſocieties continue in a leſs improved ſtate; while many young perſons, that were moſt likely to have done themſelves, and their tutors, credit, are ſent not where they will experience the beſt inſtructions, and the moſt judicious incentives to induſtry, but where they will ſucceed moſt eaſily to academical emoluments; and while many others will continually reſort to thoſe colleges, where every ſpecies of diſcipline is moſt relaxed. And on account of the relaxed diſcipline of ſuch colleges, there will neceſſarily be the greater tolerance of idleneſs and miſconduct even in the better regulated ſocieties. The only method of affording general encouragements to induſtry, and of raiſing a ſupply of well-informed men

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to fill the church, will be to improve the public diſcipline of the univerſity; which will be the moſt effectual antidote againſt the abuſes, that will naturally inſinuate themſelves into particular colleges. If in any reſpects our univerſity obtains the ſuperiority over the other, it is from the general encouragement, that is afforded a particular ſpecies of induſtry. The effects, which this even now produces amongſt us, are ſuch, as appear almoſt paradoxical to the ſiſter univerſity. Let us only purſue the idea; and extend the like encouragements to other important branches of liberal knowledge; and eſpecially to one, in which both the temporal and eternal intereſts of mankind are intimately concerned.

Much might undoubtedly be ſuggeſted for the farther improvement of the univerſities, and the more effectual advancement of liberal and uſeful information: in particular, that as lectures on the moſt important branches of knowledge ſhould be given in public; and as the trial of the merit and abilities of ſtudents ſhould be rendered as public as poſſible; ſo likewiſe that the diſtribution of fellowſhips, and other academical emoluments, ſhould be depoſited with the body of the univerſity; and that they ſhould be conferred ſolely upon merit without regard to fortuitous locality of birth, or the ſchool or college, in which the candidates may chance to have purſued their ſtudies. But as this might be difficult to effect, ſo to attempt too much might be the means of defeating our object. Let us therefore confine our views for the preſent to what appear to be of more immediate importance, and at the ſame time more eaſy in the execution. Let

firſt the religious principle be improved, and many other uſeful regulations, I am perſuaded, will follow in conſequence.

In addition to the regulations, that have been recommended for promoting the knowledge of divinity, ſome plan might have been ſuggeſted for the cultivation of a good elocution. This alſo has been omitted as only a ſecondary conſideration. When the mind is well ſupplied with a fund of theological knowledge, it is hoped, that a diſpoſition will be generated to diſcharge every clerical duty with propriety. In this caſe, common judgment will in a great meaſure ſupply the want of inſtruction. When the mind really ſympathizes with the ſentiments it expreſſes in the language of prayer, it can hardly fail to adopt that unaffected humble ſtrain of piety, which becomes ſinful creatures, when they open their hearts before a God of infinite purity, and with a truly penitential ſenſe of their own unworthineſs earneſtly implore his gracious pardon and forgiveneſs. If the preacher is ſincerely intereſted in the ſucceſs of his labours, and his mind is deeply impreſſed with the importance of his embaſſy, he will naturally convey his ſolemn admonitions with that earneſt and affecting ſimplicity of manner, which will beſt diſcover the goodneſs of his wiſhes, and will penetrate far deeper into the hearts of his audience, than a more artificial ſtyle of elocution; he will alſo ſtudiouſly obſerve in his language, as well as geſture, that decent gravity and ſerioufneſs, which is equally elevated above the low vulgarity of fanaticiſm, as diſtinguiſhed from the affected pomp of theatrical expreſſion,

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and is calculated to produce that rational effect, which is moſt conſonant with the purity of our holy religion. Yet ſome cultivation and inſtruction would undoubtedly be of conſiderable advantage; and after the more eſſential object is obtained, it will juſtly merit the attention of the univerſity, as at leaſt an important ſecondary conſideration.

I HAVE endeavoured to preſent to the reader in one view the ſeveral regulations, that are ſuggeſted in the courſe of the preceding pages, and to prepare them for the conſideration of the univerſity, in caſe it ſhould deem them worthy of any ſhare of their notice, by arranging all the moſt material circumſtances, that attend them, into the following ſeries of diſtinct propoſitions. Some conſiderations of inferior importance will occur to academical men, which it would be unneceſſary to trouble the public with, that might be in part provided for by diſtinct clauſes, in part might be left to the diſcretion of the ſenate, or of perſons in office, for the time being.

1. It is propoſed, in the firſt place, that a grace be offered to the ſenate, requeſting it to appoint a ſyndicate for the purpoſe of taking into conſideration in what inſtances the preſent academical ſyſtem of education is defective, and by what regulations it might be rendered more perfect.

2. If this grace ſhould be paſſed, the following propoſitions may be ſubmitted to the conſideration of the ſyndicate, and if they ſhould meet with their aſſent, be then referred to the ſenate for their approbation.

3. That the ſtudy of divinity, as alſo ſome other important branches of liberal knowledge, do not experience ſufficient encouragement in the univerſity; that it becomes the univerſity to deviſe ſome means of affording them greater encouragement: for which pur-

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poſe the following regulations are recommended to the notice of the ſenate.

4. That every ſtudent, who deſigns to offer himſelf as a candidate for orders, after he has commenced bachelor of arts, be required, for the purpoſe of engaging in the ſtudy of divinity, to prolong his reſidence during the major part of the following terms, till after he has undergone the theological examination, which is hereafter ſpecified.

5. That there be at leaſt once every years an election held by the ſenate of a perſon of non-regents ſtanding, who ſhould have the title of UNIVERSITY PROFESSOR of DIVINITY, and that a ſalary be allowed him of l. a year provided he ſtrictly complies with the conditions required of him in the following propoſitions.

6. That he read a courſe of lectures every year, on ſuch branches of divinity, as it is moſt expedient, that parochial clergymen ſhould be well inſtructed in, beginning his courſe on the firſt Monday after the diviſion of the Lent term, and continuing it with only about a week's intermiſſion at Eaſter, or during the time of the theological examination, to the middle of the following term, reſuming his lectures the firſt Monday after the tenth of October, and continuing them to the end of that term, ſo as to read at leaſt during twenty whole weeks, and three days each week, and a full hour each time.

7. That in conſideration of the ſalary, that is allowed him by the univerſity, of thoſe ſtudents, to whom the firſt honours were adjudged at the examination of the quæſtioniſts, that are below the rank of

fellow-commoners, and are men of good morals, and religious deportment, be permitted to attend him *gratis*.

8. That every other perſon, who is deſirous of attending his lectures, be expected to pay the profeſſor the ſum of .

9. That if any perſon ſhould be deſirous of attending a ſecond, or more, courſes of theological lectures, he be expected to pay the profeſſor for each courſe in future.

10. That the profeſſor forfeit his profeſſorſhip whenever he deſiſts from reading his lectures according to the preceding propoſitions either in his own perſon, or in caſe of ſickneſs or infirmity by a competent ſubſtitute, whom the univerſity ſhall approve of; that the univerſity be alſo inveſted with a diſcretionary power of depriving him of his office by grace for any negligence or remiſſneſs in the diſcharge of his duty.

11. That the theological ſtudents be required to diſpute in the ſchools upon ſubjects relating to the knowledge and practice of religion during the whole of the October term, and Lent term following; and that theſe diſputations be regulated, and conducted in the ſame manner, as thoſe of the ſophs.

12. That two moderators of at leaſt non-regents ſtanding be appointed annually to preſide at the theological diſputations.

13. That theſe moderators be nominated by each college in the order, in which the proctors are choſen, and referred to the univerſity for their approbation; and that the day for appointing them be the ſixteenth of December; and that they be allowed a ſalary of each.

14. That during four days of the firſt whole week in the

the Trinity term, an examination of the theological ſtudents be held in the ſenate-houſe; and that ſuch ſubjects, which it is judged moſt expedient for parochial clergymen to be well acquainted with, be particularly attended to in the courſe of the examination.

15. That the two theological moderators of the year then preſent, and the two of the preceding year, be appointed examiners, and for their trouble be allowed each the ſum of

16. That if the ſame perſon be a theological moderator in both years, another examiner of non-regents ſtanding be appointed under the ſame reſtrictions, as are obſerved in appointing the examiners of quæſtioniſts.

17. That the names of the ſtudents examined be digeſted into a certain number of claſſes, and arranged in order according to the proficiency they ſhall appear to have made; that if it ſhould be the opinion of the examiners, that every one of the examined deſerved to be in higher claſſes, the laſt one or more claſſes be omitted according to their diſcretion; provided alſo that, if any perſons ſhould appear to be very deficient, their names be not inſerted in any of the claſſes.

18. That for the more effectually guarding againſt any diſſatisfaction, or injury, to any individuals from the ultimate arrangement of their names, ariſing from any inadvertence, or other unfortunate circumſtances, that have occurred in the courſe of the examination, it be required, that at the end of the third day, the names be claſſed by the examiners as nearly as poſſible in their exact order, as far as can be collected from the examination, as hitherto conducted; that, if any perſons have appeared very nearly equal, their names be

be placed in a bracket, provided never above three or four at moſt appear in a bracket; and that the names ſo arranged be publicly expoſed upon the firſt meeting in the ſenate-houſe on the fourth day; that, if any perſons are at all diſſatisfied with the preſent arrangement of their names, the lecturers and tutors of their reſpective colleges confer with the examiners about the moſt ſatisfactory method of continuing their examination; and that the examination of ſuch, whoſe places are at all diſputable, conſtitute the buſineſs of the fourth day.

19. That a liſt of the names, which are admitted into the claſſes, be printed in the univerſity preſs, and be alſo inſerted in the Cambridge Chronicle, and ſome other public prints.

20. That ſuch perſons, as do not purpoſe to take orders, who are deſirous of attending the theological lectures, be not compelled to perform theological exerciſes, or undergo the examination, or to have their names appear in the aforementioned claſſes, except by their own choice, unleſs it be required of them by their reſpective colleges, or the univerſity, as a neceſſary qualification for any academical emolument.

21. That no perſon be allowed teſtimonials for orders, till he has paſſed the examination in divinity; and that ſuch perſons, as were not thought deſerving to have their names inſerted in the claſſes, have no teſtimonials granted them, till they have reſtored their credit at a ſubſequent examination.

22. That if any perſon having continued his reſidence in the univerſity, as here required, and performed theological exerciſes to the ſatisfaction of the moderators, be prevented by illneſs, or any other ſufficient cauſe, from attending the examination, he be allowed at any future period to be privately examined by the

moderators and examiners for the time being at any ſuch time, as they ſhall fix upon as moſt convenient to themſelves; and that the ſaid moderators and examiners ſignify under their hand-writing in what claſs of honours they deem him worthy to be ranked; that, if any perſon has not continued his reſidence regularly, and performed his exerciſes, except from ſome cauſe, that is deemed ſatisfactory, he be obliged to prolong his reſidence, and perform his exerciſes, and attend a ſubſequent examination, before teſtimonials are granted to him.

23. That any perſon, who ſhall have completed his twenty-third year on or before the thirty-firſt of January, be allowed to enter the theological claſs with the commencing bachelors of that year, though he be of any inferior ſtanding, and that, after he has undergone the examination of the following year, he be permitted to have teſtimonials, if his own college conſent to it.

24. That alſo an examination be held in the ſenate-houſe for four days during the third week in November, and that all under-graduates, who are then entering upon their junior-ſophs year, be expected to attend to be examined in the Greek and Latin claſſics, and in the elements of algebra and geometry.

25. That ſix members of the ſenate be appointed annually for the purpoſe of conducting this examination, to be nominated by each college according to the order in which the proctors are appointed; that they be elected on the tenth of October; and that for their trouble they be each allowed the ſum of .

26. That the names of the examined be arranged in claſſes according to the proficiency they ſhall appear

to

to have made; that in the firſt claſs the names be placed in exact order according to the examination they paſs; that in the other claſſes they be arranged either in the like order, or alphabetically, at the diſcretion of the examiners; and that the names be printed in the univerſity preſs: provided only, that, if any perſons appear very deficient, their names be not inſerted in the claſſes, and that they be degraded a year, and be compelled for that year to prolong their ſtudy of the claſſics, and elementary branches of the mathematics.

27. That alſo perſons, who are candidates for the degrees of bachelors in civil law or phyſic, be expected to ſatisfy the examiners of the quæſtioniſts, that they have not paſſed their time unprofitably during their reſidence in the univerſity, before they put on the civilian's gown, or proceed to their degrees, and that their attendance at the lectures of the profeſſor of civil law, and their exerciſes in civil law or phyſic, be only accepted in lieu of the ſophs exerciſes.

28. That no perſon, who does not attend the ordinary examination of the quæſtioniſts, be allowed to take his degree of bachelor of arts, except on one of the three following days, viz. the Friday before the diviſion of the Lent term, June 11, or December 16; that every perſon, who deſigns to ſolicit for a degree on any of thoſe days, make known his intention to the moderators and examiners at leaſt a fortnight before, and that they appoint any convenient times for undertaking their examination.

29. That the ſame conditions be impoſed on all perſons, who deſign to be candidates for the degree

of

of bachelor in civil law or phyſic, before they change their under-graduate's gown; excepting only that, if they are deſirous of being examined in their knowledge of civil law or phyſic, they be referred to competent judges for their examination, who ſhall ſatisfy the moderators, whether they have made a creditable proficiency; which may be accepted in lieu of a more ſtrict examination in other ſubjects.

30. That the perſons ſpecified in the two laſt articles be permitted to enter the theological claſs with the commencing bachelors of the Lent term then preſent, or following next after their having paſſed the aforementioned examination.

31. It is alſo propoſed, that it be firſt referred to the conſideration of the ſyndicate, and afterwards of the ſenate, whether the expences, that would neceſſarily attend the preceding regulations, ſhould be paid from the univerſity cheſt, or whether it be more proper to requeſt of the viſitor of the univerſity, or of the legiſlature, permiſſion to apply the profits of ſome of thoſe profeſſorſhips and lectureſhips, which have become nearly or altogether ſinecures, to the promotion of the aforementioned deſigns.

32. That, in caſe an appeal to the viſitor is thought expedient, it be conſidered, whether the king is viſitor of the univerſity.

33. That, if the king is adjudged to be the viſitor, it be likewiſe conſidered, whether the following requeſt ſhould be preſented to him;

" Whereas in your majeſty's univerſity of Cam-
" bridge certain profeſſorſhips and lectureſhips *(being*
" *diſtinctly ſpecified)* were founded by your majeſty's
" royal anceſtors, and other pious benefactors, with

" the laudable deſign of promoting the knowledge and
" practice of true religion, and the general advance-
" ment of ſound learning; and the reſpective pro-
" feſſors and lecturers contrary to the good intentions
" of their founders have for a long time deſiſted from
" performing ſeveral of the duties, that were required
" of them; whereas alſo ſome of the conditions ori-
" ginally impoſed upon them were ſuch, as are not
" altogether accommodated to the preſent more ad-
" vanced ſtate of learning, and the circumſtances of
" the times; may it pleaſe your gracious majeſty to
" provide for the accompliſhment of the pious inten-
" tions of the ſaid benefactors in a manner better
" adapted to the preſent ſtate of learning, religion,
" and ſociety, by requiring, that the emoluments of
" the ſaid profeſſorſhips and lectureſhips be for the
" future applied as hereafter ſpecified, viz. *(the wiſhes*
" *of the univerſity with regard to the application of the ſaid*
" *endowments being here circumſtantially expreſſed)*
" which application of the profits of the profeſſorſhips
" and lectureſhips in the opinion of your dutiful uni-
" verſity after the moſt mature deliberation appears
" moſt likely to anſwer the ſaid good deſigns, and in-
" tentions; provided only that their emoluments be
" continued to the preſent profeſſors and lecturers
" for life, and that the neceſſary expences in the mean
" time be defrayed from the univerſity cheſt."

The following regulations have reſpect only to the conduct of the ſeveral colleges, and as ſuch do not come immediately under the conſideration of the ſenate.

34. It is recommended, that, excepting chapel-clerks, ſcholarſhips, and ſome other exhibitions, that are

in common only conferred on ſizars, if they be given to ſuch ſtudents in indigent circumſtances, as come well recommended to the univerſity for their good conduct, and have paſſed a creditable examination at admiſſion, no ſcholarſhips whatever be granted by any college, till after the firſt public examination; that the ſmaller ſcholarſhips in the ſeveral colleges be ſo conſolidated, as to make a few ſcholarſhips of a certain value of from twenty to thirty pounds a year; that theſe be conferred indiſcriminately upon ſizars and penſioners at the diſcretion of each college with a joint regard to their moral deportment, and the proficiency they appear to have made in their ſtudies at the firſt examiuation, excepting ſuch as are in poſſeſſion of private fortunes or expectations, that are deemed incompatible with ſcholarſhips: that theſe ſcholarſhips be held till the regular time of taking the degree of maſter of arts, or bachelor in law or phyſic, or till the ſcholars enter upon the enjoyment of fellowſhips, or are otherwiſe provided for, on the condition that they proceed regularly through the theological claſs, and perform theological exerciſes, and attend the examination, unleſs their ſcholarſhips are appropriated to ſtudents of phyſic, except that any of them be adjudged to forfeit their ſcholarſhips by any miſconduct or neglect of duty; and that from the time they deſiſt from complying with any of the preceding conditions, their ſcholarſhips be forfeited.

35. That alſo no perſon be admitted to the actual enjoyment of a fellowſhip, till after he has completed the theological courſe, excepting that he conſent, that his fellowſhip, from the time he is elected, be regarded altogether as a lay-fellowſhip; that otherwiſe when

when a fellowſhip is vacant, which the ſtatutes require to be filled up, and there is no candidate, who has completed his theological courſe, there be one or more perſons, that are in other reſpects approved of, nominated as fellows elect; that the proficiency they ſhall appear at the examination to have made in the ſtudy of divinity, ultimately determine the choice; that, if there be no competition, the fellow-elect be not confirmed, unleſs his proficiency in divinity be ſuch, as is deemed ſatisfactory by his college; and that whoever is confirmed enjoy the emoluments of his fellowſhip from the time he was nominated as fellow-elect.

36. That, as far as viſitatorial or legiſlative interpoſition is neceſſary for effecting the purpoſes ſpecified in the two laſt propoſitions, ſuch interpoſition be ſolicited.

4 OC 58

FINIS.